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THE

CHRONOLOGY

OF THE

HEBREW BIBLE

VINDICATED:

The FACTS compared with other ANCIENT HISTORIES, and the DIFFICULTIES explained,

From the Flood to the Death of

MOSES.

TOGETHER WITH

Some CONJECTURES in Relation to *EGYPT*, During that PERIOD of TIME.

ALSO

Two MAPS, in which are attempted to be settled the JOURNEYINGS of the Children of *ISRAEL*.

By the RIGHT REVEREND
ROBERT, LORD BISHOP of *CLOGHER*.

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THE MEDITERRANEAN SEA
Joppa
Jericho
Jerusalem
Mt. Nebo
Gaza
THE SALT SEA
Rhinocolura
Pelusium
Sirbonic Lake
THE RIVER OF EGYPT
Mt. Casius
Desert of Sedur, or Shur, or Etham, or Edom
Suez
Mount Hor
Cairo
Elath
SIHOR OR THE RIVER NILE
Corondel
Paran, or Kadesh
Ezion-geber
THE WESTERN OR HEROOPOLITIC GULPH OF THE RED SEA
Desert of Tih
THE EASTERN OR ELANITIC GULPH
Mount Sinai
Sharme
Parr Sculp.

Explanation of the MAPS.

IT is not preſumed, that theſe MAPS are very accurate with Regard to the exact Situation of the Places mentioned therein: The general Scheme of the Maps is taken from Dr. *Shaw*; the Situation of *Cairo*, or *Rameſes*, *Pihahiroth*, or *Clyſma*, *Corondel* and Mount *Sinai*, are taken from Dr. *Shaw* and Dr. *Pocock*; the Situation of Mount *Hor* is taken from Dr. *Pocock*; of *Heſhbon*, *Edrei* and Mount *Hermon* from *Reland* and others. The Situation of the reſt of the Places particularly ſpecified in the Journeyings of the *Iſraelites* are endeavoured to be accommodated to the Deſcription of their Situation as mentioned in the Books of *Moſes*.

THE Map *Plate* I. is deſigned to give ſome Idea of the Situation of *Kadeſh* and *Azmon*, by tracing out the South Boundary of the Tribe of *Judah*, as mentioned in the Books of *Joſhua*, Chap. xv. 2, 3, 4; and *Numbers*, Chap. xxxiv. 3, 4, 5. The Words of *Joſhua* are as follows:

AND their South Border was from the Shore of the *Salt Sea*, from the Bay that looketh Southward (1); and it went out to the South-ſide to *Malaleh-Acrab-*

bim

bim (2), and paſſed along to *Zin* (3), and aſcended on the South-ſide to *Kadeſh-Barnea* (4), and paſſed along to *Hezron* (5), and went away to *Adar* (6), and fetched a Compaſs to *Kirkaa* (7); from thence it paſſed towards *Azmon* (8), and went out towards the River of *Egypt* (9), and the Out-goings of that Coaſt were at the Sea.

I HAVE made the Line of Dots to paſs through *Elath* and *Eziongeber*, becauſe the Children of *Iſrael* were at thoſe Places during their Journeyings; and becauſe *Elath* was certainly within the Portion of *Judah*, 2 Kings xiv. 22; xvi. 6. 2 Chron. xxvi. 2; as alſo becauſe *Solomon* was in Poſſeſſion of *Eziongeber* afterwards, in Conſequence of this Diſpoſition allotted by *Joſhua* as the South Boundary of the Tribe of *Judah*, 2 Chron. viii. 17. 1 Kings ix. 26.

PLATE II. is deſigned to ſhew the Journeyings of the *Iſraelites* from their leaving of *Rameſes* to their Arrival at *Piſgah*.

1	RAmeſes, *now* Cairo.		
2	Succoth ——	Exod. 12, 37	
3	Etham	13, 20	
4	Pihahiroth, *or* Clyſma —	14, 1	
5	Landing-place of the Iſraelites, *now called*, The Springs of Moſes	14, 22	
6	The Deſert of Shur ——	15, 22	
7	Marah —— —— ——	15, 23	
8	Elim, *now* Corondel ——	15, 27	
9	Encampment by the Red Sea ——	16, 1	Num. 33, 10
10			Deſert

10	Deſert of Zin, *now* Valley of Baharum		16, 1	
11	Dopkah	Num.	21, 12	
12	Aluſh		21, 13	
13	Rephidim		21, 14	
14	Mount Sinai		33, 15	
15	Paran		10, 12	
16	Taberah		11, 1	
17	Kibroth-Hataavah		11, 4	
18	Hazeroth		11, 35	33, 17
19	Rithmah, *or* Kadeſh		33, 18	12, 16
20	Rimmon Parez		33, 19	
21	Libnah		33, 20	
22	Riſſah		33, 21	
23	Kehelathath		33, 22	
24	Mount Sapher		33, 23	
25	Haradath, *or* Hazar Addar, *or* Adar, *about Mid-way between* Kadeſh *and* Azmon		33, 24	34, 4 Joſh. 15, 3
26	Makeloth		33, 25	
27	Tahath		33, 26	
28	Tarah		33, 27	
29	Mithcah		33, 28	
30	Haſhmonah, *or* Azmon, *or* Selmon		33, 29	
31	Beeroth Benejaaken	Deut.	10, 6	
32	Moſeroth, *or* Moſera	Num.	33, 30	Deut. 10, 6
33	Benejaakan		33, 31	
34	Horhagidgad, *or* Gudgodah		33, 32	10, 7
35	Jotbathah, *or* Jotbath		33, 33	10, 7
36	Ebrona		33, 34	
37	Eziongeber, *or* Dizahab		33, 35	1, 1
38	Kadeſh-Barnea, *or* Kadeſh, *or* Rithmah		33, 36	
39	Mount Hor		33, 37	
40	Tophel	Deut.	1, 1	

41 Zalmuna,

41	Zalmuna, *or* Haſhmona, *or* Azmon, *or* Selmon ——	Num. 33, 41	
42	Punon —— ——	33, 42	
43	Oboth —— ——	33, 43	
44	Jim, *or* Jieabarim ——	33, 44	
45	Zered —— ——	21, 12	2, 13
46	Arnon —— ——	21, 12, 13	
47	Beer —— ——	21, 16	
48	Jahaz —— ——	21, 23	
49	Heſhbon —— ——	21, 25	
50	Jaazer —— ——	21, 32	
51	Edrei — — —	21, 33	
52	Dibon Gad — —	33, 45	
53	Almon Diblathaim, *or* Diblath	33, 46	Ezek. 6, 14
54	Mattanah — — — —	21, 18	
55	Nahaliel — —	21, 19	
56	Bamoth —— —	21, 19	
57	PISGAH — — —	21, 20	

THE Line with the larger Dots is deſigned to ſhew the Track of *Chedorlaomer* and his Allies from *Aſhtaroth*, in the Country of *Rephaim*, through the Lands of the *Zuzim*, *Emim*, and *Horites* to *Elparan*, or the Entrance into the Plains of *Paran*, and back from thence through *Kadeſh* and the Country of the *Amalekites* to *Engeddi*, and from thence to *Dan*, where they were defeated by *Abraham*, who followed them from *Hebron*, and purſued them unto *Hobah*, which is on the Left-hand of *Damaſcus*, as mentioned *Gen.* xiv.

Hobah
Damascus
Mt. Hermon
Sidon
Hermon
Dan
Tyre
Edrei
THE MEDITERRANEAN SEA
Tabbor
Abele
Mt. Tabor
Jaazer
Joppa
Jericho
Heshbon
Ekron
Jerusalem
Nebo
Hebron
Engeddi
Gaza
Beersheba
THE SALT SEA
Sirbonic Lake
THE RIVER OF EGYPT
The Desert of Etham Sedur or Shur
Horith
Mt. Hor
Elath
Cairo
Coronus
The Desert of Paran
El-Paran
Ezion-geber
THE WESTERN OR HEROOPOLITIC GULPH of the RED SEA
THE ELANIC OR EASTERN GULPH of the RED SEA
Parr Sculp

INTRODUCTION.

MR. *Bedford* in the Preface to his *Scripture Chronology* (*a*) finds fault with Sir *Iſaac Newton* for bringing the Hiſtory of the Creation too far forward. Of which he gives two Inſtances, one of which is that Account of the Paſtor Kings mentioned by *Manetho*, who according to that Author were driven out of *Egypt* about three Hundred and thirty Years before the Exodus of the *Iſraelites* under *Moſes*. Which Event of the Paſtor Kings Sir *Iſaac Newton* (*b*) refers to the Days of *Eli* and *Samuel*. The other is the Hiſtory of the Conqueſt of *Canaan* by *Seſoſtris* which Mr. *Bedford* ſuppoſes ought to be placed after the Time of the Exodus of the *Iſraelites* out of *Egypt*, and before the Conqueſt of *Canaan* by *Joſhua*. But which Sir *Iſaac Newton* refers to the fifth Year of *Rehoboam*, ſo as to make the *Shiſhak* (*c*) of the Scriptures, and the *Seſoſtris* of *Herodotus* (*d*) to be the ſame Perſon.

(*a*) Page 2.
(*b*) Newt. Chro n.p. 9.
(*c*) 2 Chron. xii. 2.
(*d*) Herod. Eut.

For what Reaſon Sir *Iſaac* brings the Hiſtory of the Paſtor Shepherds ſo low down as the Time of *Samuel*, contrary to the poſitive Account of the only Author who mentions them, I cannot ſay, for he does not give his Reaſons, and I do not think he is to be juſtified therein. But with regard to the ſecond Inſtance he is certainly in the right, in making the *Seſoſtris* of *Herodotus* the ſame Perſon with the *Shiſhak* of the Scriptures; and that for this very Reaſon, becauſe that *Herodotus* (from whom as Mr. *Bedford* acknowledges (*e*) the Account of all the Actions of *Seſoſtris* is chiefly taken) places *Seſoſtris* in the contemporary Age with *Solomon* and *Rehoboam*; for he makes him the Father and Predeceſſor in the Throne of *Egypt* to *Pheron*, who was ſucceeded by *Proteus*, in whoſe Reign happen'd the remarkable Event of the *Trojan* War (*f*). Which brings the Age in which *Seſoſtris* lived to coincide directly with the Times of *Solomon* and *Rehoboam*. But as certain it is that, as Mr. *Bedford* obſerves, Sir *Iſaac* (*g*) labours very hard to prove *Seſoſtris*, the King of *Egypt*, whom he allows to be contemporary with *Solomon* and *Rehoboam*, to be the Son and Succeſſor of *Pharaoh Amenophis*, whom *Manetho* aſſerts to be contemporary with *Moſes*. And the chief Reaſon I can find for this, is becauſe the Name of the Son of *Amenophis* is *Sethos*. For, ſays Sir *Iſaac Newton* (*h*), "Corruptions of Names are very frequent in Hiſtory: *Seſoſtris* was otherwiſe called *Seſocris*, *Seſochis*,

(*e*) Pref. p. 4. (*f*) The War of *Troy* happened about One Hundred and eleven Years after the Founding of the Temple by *Solomon*. *Newt. Chron.* (*g*) P. 68, and 217. (*h*) P. 69.

Seſooſis,

" *Seſooſis, Sethoſis, Seſonchis, Seſonchoſis.* Take away the " *Greek* Termination and the Names become *Seſoſt, Seſoch,* " *Seſoos, Sethos, Seſonch:* Which Names differ very little " from *Seſach.*" Certain it is, that the ſame Perſon who is called *Seſoſtris* by *Herodotus* is called *Seſooſis (i)* by *Diodorus:* Becauſe the ſame Actions are attributed to him by *Diodorus,* that are mentioned of the other by *Herodotus*; and *Seſooſis* is placed in the Catalogue of *Egyptian* Kings by *Diodorus* between *Meris* and *Pheron* as *Seſoſtris* is by *Herodotus.* It is certain alſo that it is the ſame Perſon who is called *Suſacus* or *Seſach* (*k*) by *Joſephus,* that is called *Seſoſtris* by *Herodotus*; becauſe he finds fault with *Herodotus* for calling him *Seſoſtris,* and attributing to *Seſoſtris* the Actions of *Seſach.* But I cannot ſee the leaſt Reaſon for ſuppoſing *Sethos* the Son of *Amenophis,* to be the ſame Perſon with the *Seſoſtris* of *Herodotus,* but what would equally prove *Seth* the Son of *Adam* to be the ſame Perſon with *Sethos* the Son of *Amenophis.* For take away the *Greek* Termination *os,* and there will be no Difference in the Names. And yet abſurd as this ſeems to be it is the only Reaſon I can find why either Sir *Iſaac* or Mr. *Bedford* make the *Seſoſtris* of *Herodotus* and the *Sethos* of *Manetho* to be the ſame Perſon. For both (*l*) have fallen equally into the ſame Error; though it has produced very different Effects in them. For Sir *Iſaac* judging with Reaſon that the *Seſoſtris* of *Herodotus,* muſt be the ſame Perſon with the *Shiſhak* of the Scriptures, but falſely imagining that he was alſo the *Sethos* of *Manetho,* whoſe Brother's Name

(*i*) Σεσόωσις. (*k*) Σύσακ, and in the Sept. Σουσακίμ.
(*l*) Bedf. Pref. p. 6.

was *Danaus* King of *Argos*, has certainly brought all the *Grecian* Hiſtory too far forward, as Mr. *Bedford* juſtly obſerves.

But then again Mr. *Bedford* finding with Reaſon, that the *Sethos* of *Manetho*, the Son of *Amenophis*, muſt have exiſted about the Times of *Moſes* and *Joſhua*, and falſely imagining this *Sethos* to be the ſame Perſon with *Seſoſtris*, has by the contrary Method of proceeding from Sir *Iſaac* carried back the *Seſoſtris* of *Herodotus* to be contemporary with the latter End of the Life of *Moſes*. Whereas theſe Authors if they had not confounded theſe two Perſons, but had left *Sethos* the Son of *Amenophis* to have lived about the Time of *Moſes*, and *Seſoſtris* to have lived about the Time of *Rehoboam*, as Sir *John Marſham* has rightly placed them; they would each of them have avoided ſeveral Errors in their Chronology. And that theſe two Perſonages of *Sethos* and *Seſoſtris* could not poſſibly have lived at the ſame Time is plain from hence, becauſe *Herodotus* makes *Seſoſtris* to have lived but about two Generations at the moſt before the *Trojan* War, as I mentioned before. Whereas it is plain that this *Sethos* of *Manetho*, muſt have reigned in *Egypt* nine Generations at leaſt before the War of *Troy*. For *Herodotus* (*m*) ſays, that *Danaus* and *Lynceus* went together out of *Egypt* into *Greece*. *Danaus* was, according to *Manetho* and all Hiſtorians, Brother to this *Sethos*, and *Lynceus* according to *Greek* Authors (*n*) was his Son, and was married to *Hypermneſtra* the Daughter of *Danaus*. When *Danaus* came into *Greece* he was made King of

(*m*) Herod. l. 2. (*n*) Pauſanias and Apollodorus.

Argos,

Argos, and at his Death was ſucceeded by *Lynceus*, whoſe Deſcendants to the Time of the *Trojan* War are as follows.

LYNCEUS was the Father of *Abbas*, the Father of *Acriſius*, the Father of *Danae*, the Mother of *Perſeus*, the Father of *Alcæus*, the Father of *Amphytryo*, the Father of *Hercules*, the Father of *Triptolemus*, who warred at *Troy*. So that it appears from hence impoſſible that *Sethos* the Father of *Lynceus*, who was eight Generations before the War of *Troy*, could have been the ſame Perſon with *Seſoſtris* the Father of *Pheron*, who was the immediate Predeceſſor to *Proteus*, who reigned at *Memphis* in *Egypt* at the Time of the *Trojan* War.

DIODORUS Siculus ſays, that the Hiſtory of *Egypt* before the Time of the *Trojan* War, may be looked upon as fabulous, and it muſt be allowed that there is no Hiſtory now extant, that was written till many Centuries after that Event, which gives any Account of the Tranſactions in *Egypt* before that Period. But as we may well ſuppoſe that *Egypt* began to be famous from the Time that *Seſoſtris* extended his Conqueſts both in *Aſia* and *Europe*; learned Men began then to viſit *Egypt* in queſt of Knowledge, and among the reſt *Orpheus* went there ſoon after, who is the firſt *European* of any Note, that is mentioned to have gone into *Egypt*, though afterwards it became more commonly practiſed. *Diodorus* (*n*) reckons up thoſe who undertook this Journey in this Order. Firſt

(*n*) Diod. l. 1.

Orpheus,

Orpheus, then *Muſæus*, *Melampus*, *Dædalus*, *Homer*, *Lycurgus*, *Solon*, *Plato*, *Pythagoras* (*o*), *Eudoxus*, *Democritus* and *Inopides*. *Orpheus* (*p*) was concerned in the *Argonautick* Expedition, and therefore lived about one Generation before the *Trojan* War. For *Hercules Alcides*, and *Telamon* (*q*) were both likewiſe *Argonauts*, and *Triptolemus* the Son of *Hercules*, and *Ajax* the Son of *Telamon* were both concerned in the famous Siege of *Troy*. And of Conſequence *Seſoſtris*, who was two Generations before the War of *Troy*, flouriſhed about one Generation before *Orpheus*. *Seſoſtris* came to the Crown ſome Time before the Death of *Solomon*. For *Jeroboam* (*r*) when he was afraid of the Reſentment of *Solomon* fled to *Shiſhak* King of *Egypt* for Protection, and a few Years afterwards, that is in the fifth Year of *Rehoboam*, *Shiſhak* or *Seſoſtris* invaded *Judea* probably at the Inſtigation of *Rehoboam*, and took *Jeruſalem*; and then proceeded in the Conqueſt of *Greece*, *&c.* It is likely that *Seſoſtris* had not been long in Poſſeſſion of the Crown of *Egypt*, when *Jeroboam* fled to him; becauſe *Solomon* was married in his Youth to a Daughter of *Pharaoh* King of *Egypt* and ſhe was alive after the twenty-fourth Year of his Reign; for after he had finiſhed the Building of the Temple, which was not till the eleventh Year of his Reign, he then built his own Palace, which was (*s*) thirteen Years in building, after which he built the Houſe (*t*) of the Foreſt of *Lebanon*; and he made alſo an Houſe (*u*) for *Pharaoh*'s Daughter whom he had

(*o*) Pythagoras ſhould have been placed before Plato. (*p*) Diod. & Apol. Rhod. (*q*) Ibid. (*r*) 1 Kings xi. 40. (*s*) Ibid. vii. 1. (*t*) Ib. vii. 2. (*u*) Ibid. vii. 8.

taken

taken to Wife, like unto the Porch which he had builded for himſelf, in the Foreſt of *Lebanon*. While therefore that *Pharaoh* was alive whoſe Daughter *Solomon* had married it is not probable that *Jeroboam* would dare to fly to him. And it is probable that this *Pharaoh*, the Father of *Solomon*'s Wife, was alive long after the Building of the Houſe for *Pharaoh*'s Daughter, becauſe of the great Correſpondence and Intercourſe that was kept up between *Egypt* and *Judea* in Chariots and Horſes, and Linnen Yarn (*x*), which *Solomon* bought out of *Egypt* not long before the Defection of *Jeroboam*. And therefore as it is more than probable, that the *Pharaoh* to whom *Jeroboam* fled for Protection was not *Pharaoh* the Father-in-law to *Solomon*, this *Pharaoh* muſt have been ſome new King over *Egypt* who knew not *Solomon*, and was therefore eaſily prevailed upon to protect *Jeroboam*, and make War againſt *Rehoboam* the Son of *Solomon*.

SOLOMON (y) reigned Forty Years. In the fourth Year of his Reign he laid the Foundation of his Temple, four Hundred and eighty Years (*z*) after the Exodus of the *Iſraelites* out of *Egypt*. The Exodus of the Children of *Iſrael* out of *Egypt* (*a*) was four Hundred and thirty Years after the Promiſe made to *Abraham*, when he departed from *Haran* to go into the Land of *Canaan*, which was in the Seventy-ſixth Year of his Age (*b*) or when *Abraham* was Seventy-five compleat. *Abraham* was born (if we ſuppoſe him born when his Father *Terah* was Seventy Years old, *Gen.* xi. 26) two Hundred and ninety-two

(*x*) 1 Kings x. 28, 29. (*y*) Ibid. xi. 42. 2 Chron. ix. 30.
(*z*) 1 Kings iv. 1. (*a*) Exod. xii. 40. (*b*) Gen. xii. 4.

Years

Years after the Flood; ſo that according to this Account *Solomon* died about One thouſand three hundred and thirteen Years (*c*) after the Flood, about which Time or a few Years ſooner we may ſuppoſe *Seſoſtris* to have come to the Crown of *Egypt*. His Predeceſſor was *Meris*, and the only Predeceſſor we have named with any Degree of Certainty to *Meris* is *Menes (d)*, who is ſaid to have built *Memphis*. So that if we make an Allowance of Eighty, or ſuppoſe an Hundred Years for the Reign of theſe two Princes there will remain a Period of twelve Hundred Years in the Hiſtory of *Egypt*, that is, from the Flood to the Building of *Memphis* by *Menes* entirely unaccounted for in Profane Hiſtory. For *Menes* is ſaid by the *Egyptian* Hiſtorians, to be the firſt mortal Man that ever reigned in the World, and to have immediately ſucceeded the Reign of the Gods. We have therefore no Method of ſupplying this Hiatus in the Hiſtory of *Egypt*, but by collecting thoſe ſeveral Traditions which remain of the Tranſactions of the Gods, and of ſome few of the moſt early Kings, by comparing of which with the few Particulars of true Hiſtory relating to *Egypt*, as mentioned accidentally in the Books of *Moſes*, we may poſſibly conjecture ſomething like the Truth.

THE firſt Hiſtorian who mentions any Thing of the Affairs of *Egypt* is *Sanchoniatho*, who is ſuppoſed to have written his Hiſtory about the Time of *Gideon* (*e*), the fifth Judge of *Iſrael*, who began to flouriſh about two Hundred

(*c*) 36+480+430+75+292=1313.
(*d*) Herod. l. 2. Diod. l. 1. (*e*) Euſeb. Præp. Ev.

Years

Years after the Exodus of the *Iſraelites* out of *Egypt*. But this Author, in whoſe Vindication and Explanation Biſhop *Cumberland* has written an expreſs Treatiſe, and whoſe hiſtorical Narratives many learned Perſons have conſider'd as the genuine Hiſtory of *Phœnicia*, ſeems to have had too much Regard paid to it. Since it is manifeſt to a Demonſtration, that moſt of the Particulars which deſerve our Attention are borrowed from the Hiſtory of *Moſes*, only that the Original is very much debaſed by the Copy, and is ſtrangely mixed up with a bad Allay of the old *Græcian* Mythology and *Phœnician* Philoſophy. He begins accordingly with ſaying, that " the Principle of the Univerſe was a dark and a " windy Air, or a Wind made of dark Air, and a turbulent " Evening Chaos: And that when this Wind fell in love " with its own Principles, and a Mixture was made, that " Mixture was called Deſire or Cupid.--From whence came " all the Seed of this Building, and the Generation of the " Univerſe." And again he ſays, " But there were certain " Animals which had no Senſe, out of which were begot- " ten intelligent Animals, and were called *Zopheſemin*, " that is, the Spies or Overſeers of Heaven, and were " formed alike in the Shape of an Egg." Mr. *Fourmont (f)*, in his Notes on *Sanchoniatho*, ſeems a little diſpleaſed at this Mention of the *Egg*, and is deſirous of having it omitted. He allows indeed, that *Sanchoniatho* has borrowed his Notion of a Chaos from *Heſiod*; but I am ſurprized that a Perſon of Mr. *Fourmont*'s Learning ſhould not know, that the Doctrine of the Production of all Things from an *Egg* was the current Opinion of the moſt learned

(f) Fourm. Reflex. Crit. L. 2. p. 12.

Heathens about the Time of *Ariſtophanes*, who was contemporary with *Herodotus* and *Socrates*. Nor do I think that any one can read the following Lines of *Ariſtophanes* without perceiving that it was from one and the ſame Mint that the Philoſophy of *Sanchoniatho* and *Ariſtophanes* had its Origin:

Χάος ἦν καὶ Νὺξ, Ἔρεβός τε μέλαν πρῶτον, καὶ τάρταρος εὐρύς.
Γῆ δ', οὐδ' ἀήρ, οὐδ' οὐρανὸς ἦν. Ἐρέβους δ' ἐν ἀπείροσι κόλποις
Τίκτει πρώτιστον ὑπηνέμιον νὺξ ἡ μελανόπτερος Ὠ Ο'Ν.
Ἐξ οὗ περιπλελομέναις ὥραις ἔβλαστεν Ἔρως ὁ ποθεινὸς,
Στίλβων νῶτον πτερύγαιν χρυσαῖν, εἰκὼς ἀνομώκεσι δίναις.
Οὗτος δὲ χάει πτερόεντι μιγεὶς νυχίῳ, κατὰ τάρταρον εὐρὺν
Ἐνεόττευσε γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν εἰς φῶς.
Πρότερον δ' οὐκ ἦν γένος ἀθανάτων, πρὶν Ἔρως συνέμιξεν ἅπαντα.

Ariſt. Ornith.

Chaos erat & Nox, Erebuſque niger primum, & Tartarus latus.
Terra autem, neque Aer neque Cœlum erat. Erebi autem in infinitis Sinibus
Parit primum ventoſum nox nigra-pennas Ovum:
Ex quo perfectis temporibus pullulavit Amor deſiderabilis,
Splendidus humero alis aureis, ſimilis ventoſis velociter Volutionibus.
Hic autem Chao alato nocturno mixtus, in Tartaro lato
Fecit genus noſtrum, & primum reduxit in lucem:
Prius enim non erat genus immortalium, antequam Amor commiſcuit Omnia.

THEN after giving an extraordinary Account of the Generation of Winds, Thunder, and Lightning, *Sanchoniatho* ſeems

ſeems indeed both to forget himſelf and his Philoſophy, and to ſpeak of the religious Worſhip of Men, before they were created; for before he had ſaid one Word about their having been produced, he ſays, " But *theſe firſt Men* (*g*) con- " ſecrated the Plants ſhooting out of the Earth, and judged " them Gods, and worſhipped them, upon whom they " themſelves lived, and all their Poſterity, *and all before* " *them* (*h*)." Now I ſhould be glad to know, who thoſe Men were that were *before the firſt Men.*

He then proceeds to give an Account of the Generation of Mankind, and ſays, of the Wind *Colpias* and his Wife *Baau* were begotten two Mortals *Protogonus* and *Æon:* Where it is to be obſerved, that theſe Names are ſome of them derived from the *Greek*, and ſome from the *Hebrew.* That the *Hebrew* Words, ſuch as *Elioun*, *Meſir*, *Sydeck*, &c. are for the moſt part tranſlated into *Greek*, and both the *Hebrew* and *Greek* Word ſpecified; ſo that where the *Hebrew* Name is not inſerted there it is probable the original Word was of *Grecian* Derivation, and therefore needed no Explanation. Then he proceeds to number up about ten Generations of Perſons born from theſe firſt Parents, among which his Account of the Origin of Arts and Sciences by the Sons of *Upſuranius* is plainly borrowed from *Moſes*'s Account of the Sons of *Lamech*, Gen. iv. 20, 21, 22. And then he ſays, " that in the ninth and tenth Generation there was one " *Elioun*, which imports in *Greek Hypſiſtus*, the moſt high, " and his Wife was called *Berith*, which dwelt about *By-* " *blus*, from whom was begotten one *Epigeus*, or *Autoc-* " *thon*, whom they afterwards called *Uranus.* So that

(*g*) Ἀλλ' ὅτοί γε πρῶτοι. (*h*) Καὶ οἱ πρὸ αὐτῶν πάντες.

" from him that Element which is over us, by reaſon of " its excellent Beauty, is called *Uranus*, i. e. *Heaven*, and " had a Siſter of the ſame Parents called *Ge*; and by rea- " ſon of her Beauty, the *Earth* had her Name given it."— And that " *Hypſiſtus*, the Father of theſe dying in Flight " by wild Beaſts, was conſecrated, and his Children of- " fered Sacrifices and Libations to him."

As to *Berith*, the Wife of *Hypſiſtus*, it is certain, that there was a *Samaritan* Idol of that Name in the Time of *Abimelech*, the Son of *Gideon*, one of the Judges of *Iſrael*, Jud. viii. 33; ix. 46. But it is very remarkable, that *Sanchoniatho* has conſecrated a Deity no where to be met with in Hiſtory, but in the Scriptures of the Old Teſtament, where the Almighty God, Father of Heaven and Earth, is frequently called by the Name of עליון *Elioun*, or in the *Greek* Ὑψιϛος, *Hypſiſtus*, *the moſt High*, Num. xxiv. 16. Deut. xxxii. 8. Pſal. vii. 17; ix. 2; xxi. 7; xlvi. 4, *&c. &c. &c.* And I think there is nothing can more plainly ſhew, that this Treatiſe was written after the Time of *Eli* and *Samuel*, than this Author's ſaying, that this *Hypſiſtus* had a Temple carried about by one or more Yoke of Oxen in *Phœnicia*; which Story is manifeſtly owing to the Ark of God, which was taken by the *Philiſtines* in the Days of *Eli*, and ſent back in the Time of *Samuel*, in a Cart drawn by Heifers, to the Children of *Iſrael*, 1 Sam. iv. 11; vii. 1.

I was indeed at firſt almoſt perſuaded, by the Opinion I had of the learned Biſhop *Cumberland*, to believe that *Sanchoniatho* had met with ſome traditionary Hiſtory of the Line of *Japhet*, and was inclined to perſiſt therein, when I re-

collected

collected that *Atlas* is mentioned both by *Heſiod* and *Ovid* as one of the Sons of *Japhet*. But when I found in the Sequel of this Hiſtory that *Ilus* or *Chronus*, the Brother of this *Atlas*, is ſaid to have been circumciſed, and to have offered up his only Son, whom he had by a Nymph called *Anobret*, which Word ſignifies in *Hebrew*, *ſhe that conceived by Grace*, in Sacrifice to his Father *Ouranus*; this Account ſeemed to me ſo manifeſtly borrowed from the Hiſtory of *Abraham*, as to leave no manner of Doubt about its Origin. Not that I think the Hiſtory of *Chronus* will agree in general with that of *Abraham*, as ſome learned Men have laboured to prove; but I cannot but think nevertheleſs that the Author of this Treatiſe was ſo far acquainted with the Books of *Moſes*, as to take ſeveral Hints from thence, and weave them into the Body of his Hiſtory.

WHETHER he changed the Names of the Perſonages through Ignorance or Deſign I cannot ſay, but it ſeems manifeſt to me that the Name of *Jeoud* which is by *Philo-Byblius (i)* given to this Son of *Chronus*, whom he is ſaid to have offered in Sacrifice to *Ouranus*, is borrowed from that of *Judah*, who was the Son of *Jacob* or *Iſrael*, who is the Perſon ſaid by the ſame *Philo-Byblius* to be meant by *Ilus* or *Chronus*, though miſtaken either ignorantly or wilfully for *Iſaac* and *Abraham*. For that ſuch Miſtakes were common among the traditionary Hiſtories of thoſe early Times, is manifeſt from the Account given by *Plutarch* (*k*) of the Victory of *Orus* over *Typhon*, when he mentions the Tradition, that when *Typhon* was con-

(*i*) Euſeb. Præp. Evang. (*k*) Plut. de Iſid. & Oſir.

quered

quered he fled away from *Egypt* and begat *Hieroſolymus* and *Judæus*. However, as there are ſome remarkable Traditions in this Treatiſe which ſeem conſonant to Truth and are ſupported by parallel Accounts in real Hiſtory, ſo far I think it is allowable to quote him and make uſe of his Authority and no farther.

THE next Author who writes profeſſedly of the Hiſtory of *Egypt* is *Herodotus*, who wrote his Hiſtory in the Reign of *Artaxerxes Longimanus*, (*l*) and as he ſays about four hundred Years after the Time of *Homer*; and who is very juſtly ſtiled the Father of Hiſtory: For though the Records of *Egypt* were deſtroyed by *Cambyſes* above one hundred Years before the Time of *Herodotus*, ſo that as Sir *Iſaac Newton* obſerves, "the Prieſts of *Egypt* had ſo magnified "their Antiquities before the Days of *Herodotus*, as to "tell him that from *Menes* to *Meris* there were three "hundred and thirty Kings, whoſe Reigns took up as many "Ages, that is, eleven thouſand Years, and had filled up "the Interval with feigned Names, *who had done nothing*: Yet as he was the firſt Hiſtorian of Credit who has given us any Account of *Egypt*, he is certainly the moſt to be depended upon; for as Sir *Iſaac* further obſerves, "before "the Days of *Diodorus* the Prieſts had raiſed their Antiqui-"ties ſo much higher, as to place ſix, eight, or ten new "Reigns of Kings, between thoſe Reigns of Kings, whom "they had repreſented to *Herodotus* to have ſucceeded one "another immediately, *Newt. Chron.* p. 6.

(*l*) Herod. Euter.

Now

Now *Herodotus* in his Account of *Egypt* ſays, that the Prieſts of *Thebes* and *Heliopolis* told him, that *Menes* who built *Memphis* was the firſt King who ever reigned in *Egypt*; but that before his Time *Egypt* was governed by the Gods, the laſt of whom was *Orus*. That this *Menes*, " by throwing a Rampart above *Memphis* of about an hun- " dred Stades in length ſtretching towards the South, dried " up that Part of the *Nile* which to his Time had paſſed " by the Foot of the Mountain of Sand in *Libya*, and " cauſed the Water to run through a new Channel.---That " the ſame *Menes*, after he had diverted the Courſe of the " Waters, built the City which is called *Memphis*.---That " on the North and Weſt-Side he cauſed a Lake to be " made without the Walls from the River, which paſſes " on the eaſterly Part, and founded the magnificent and " memorable Temple of *Vulcan* in the ſame City". After this (ſays *Herodotus*) " the ſame Prieſts read to me from " a Book the Names of three hundred and thirty Kings " who had reigned after *Menes*,---but had performed no " memorable Action except *Meris*, who being the laſt " of them, built the Portico of *Vulcan*'s Temple fronting " to the Northward, and made a Lake with Pyramids." Which Lake, being the Lake that was begun by *Menes* but finiſhed by *Meris*, whoſe Name it ever afterwards bore, is a ſtrong Corroboration of Sir *Iſaac Newton*'s Opinion, that theſe three hundred and thirty Kings were fictitious, inſerted by the Prieſts, after the Records were taken away by *Cambyſes*. And when we conſider that *Meris* likewiſe built the Portico to *Vulcan*'s Temple which was founded by *Menes*, the moſt rational Conjecture that can be framed from

from hence is to ſuppoſe that *Meris* was the immediate, or at leaſt a very near Succeſſor to *Menes*, in the Government of *Memphis*. But as the Prieſts affirmed that *Menes* was the firſt King of *Egypt*, hence moſt of the chronological Writers have ſuppoſed *Menes* to be the ſame Perſon with the *Metzir* or *Miſraim* of *Moſes*, the Son of *Cham*, (*m*) becauſe they cannot ſuppoſe any King to have been in *Egypt* prior to him. But there is an inconteſtable Proof, that *Menes* was but a King of late Exiſtence in *Egypt*, comparatively ſpeaking, if *Plutarch* or *Diodorus* are to be believed, and in the Report of a Matter of Fact their Evidence is of too great Moment to be doubted, for they both ſay that *Menes* firſt introduced Luxury into *Egypt*. And *Plutarch* ſays (*n*) poſitively that there was a Pillar erected at *Thebes* with an Inſcription on it curſing *Menes* for firſt introducing Luxury amongſt them. And *Diodorus* ſays, (*o*) that whereas the *Egyptians* originally lived on the Fruits of the Earth, and fared hardly, *Menes* firſt taught them the Uſe of Beds and of Tables, and introduced a more ſumptuous, delicious, and voluptuous Kind of Life. And that ſome Generations afterwards *Gnefactus* having been obliged in an Expedition to *Arabia* to feed on a plainer Kind of Diet than he had been afore accuſtomed to, and finding the Sweets thereof, curſed the Introducer of a luxurious Diet; and ordered it to be regiſtred in the Temple of *Jupiter* at *Thebes*.

Now it is not poſſible that the firſt King in *Egypt* ſhould introduce Luxury. Luxury is always the Conſequence of

(*m*) See Syncellus, p. 91. Ed. Par. (*n*) De Iſid. & Oſir.
(*o*) Diod. l. 1.

Riches,

Riches, and Riches are never to be acquired at the firſt Eſtabliſhment of a Colony. The Neceſſaries of Life are the firſt things to be provided, and Induſtry and Frugality are firſt as neceſſary to the procuring of Riches, as Riches are to the ſupport of Luxury. So that *Menes* is probably not to be reckoned amongſt the firſt and moſt early Kings of *Egypt*, but if he introduced Luxury or any other bad Cuſtom among them, this is a ſufficient Foundation for the Tradition, that before his Time they were governed by the Gods. And if *Menes* was the Perſon who transferred the Seat of the *Egyptian* Empire from *Thebes* to *Memphis*, as it is probable he did, this might have been a ſufficient Foundation for the Prieſts at *Thebes* to have an execratory Inſcription erected to his Memory in one of their Temples. *Diodorus* ſays, *(p)* that *Memphis* was built eight Generations after *Thebes*, whence it is manifeſt that the Founder of *Memphis* could not poſſibly be the firſt King that ever reigned. That the Founder of it whom he calls *Uchoreus* raiſed a great Mound to the South to defend it both againſt the Overflowings of the *Nile* and againſt Enemies, which with the Advantage of a great Lake, that was on the other Sides of it, made the Situation of this City ſo convenient, that almoſt all the ſucceeding Kings, leaving *Thebes*, came and made their Reſidence at *Memphis*. So that, as *Diodorus* himſelf obſerves, the Riſe of *Memphis* was the Downfal of *Thebes*. When *Moſes* was in *Egypt* the Seat of the *Egyptian* Empire was at *Zoan* or *Tanis* in the *Lower Egypt*, not far from *the Wilderneſs* of *Etham*, which was at the Entrance into *Egypt* from *Paleſtine*. When the Seat of

(p) Diod. l. 1.

Empire was transferred from *Zoan* to *Thebes* is not ſo certain, but I ſuppoſe it might be ſome Time after the Deſtruction of *Pharach* and his Hoſt in the *Red Sea*, which Loſs might ſo weaken that Government, as to give Encouragement to *Sethos* or *Egyptus* or ſome other Prince in *Upper Egypt* to attempt the Conqueſt of it, and to remove the Seat of Empire from thence into the *Upper Egypt*. The Grandeur therefore of the *Theban* Empire may have laſted from ſome Time after the Exodus of the *Iſraelites* under *Moſes*, till about two Generations before the Reign of *Seſoſtris*, or which is the ſame Thing, till about two Generations before the Death of *Solomon*, when I ſuppoſe the Seat of Empire was transferred by *Menes* from *Thebes* to *Memphis*, which comprehends a Period of Time of about four hundred Years. The Events of which Period in *Egypt* are an entire Blank to us, and for the filling up of which we have no certain Traces either in ſacred or prophane Hiſtory.

THE next Author after *Herodotus* is *Beroſus* a Prieſt of *Chaldea*, who, according to *(q) Tatian*, flouriſhed in the Reign of *Alexander the Great*; but dedicated his Hiſtory to *Antiochus Soter*, about one hundred ſixty-four Years after the Time of *Herodotus*. This *Beroſus* wrote a chronological Hiſtory of *Chaldea* and the adjacent Countries from the Flood to the Conqueſt of *Babylon* by *Cyrus*; in which he treated on the Affairs of *Egypt*, and ſynchroniſed them with the Affairs of *Aſſyria*; which makes his Work more uſeful than any other of the prophane Authors who have written upon this Subject; as we are thereby enabled to rectify that

(*q*) Tatian. Orat. adv. Gent.

exceſſive

exceſſive Number of Years, which the *Egyptian* Prieſts have aſſigned to the Duration of that Monarchy and the Reign of their Gods.

I AM very ſenſible that that Treatiſe, which was publiſhed by *Annius* of *Viterbo* under the Name of *Beroſus*, is by no means the genuine Work of that famous *Beroſus*, who had a Statue erected for him at *Athens* with a golden Tongue, on account of his Eloquence, for that was written in *Greek*, whereas this is only publiſhed in *Latin*. But I cannot help thinking that ſome Criticks have been too ſevere in entirely rejecting it as ſpurious, at the ſame Time that they have admitted *Sanchoniatho* to be a genuine Piece. They indeed have juſtly obſerved that there are ſeveral Quotations mentioned both in *Joſephus*, *Pliny*, St. *Jerom*, and *Athenæus* out of the genuine *Beroſus*, which are not to be found in this Treatiſe which is publiſhed by *Annius*. *Joſephus* (*r*) ſpeaking of *Beroſus* ſays, that "he was a *Chaldean* by Birth, "well known to the Learned by the Publication of the "*Chaldean* Books of Aſtronomy and Philoſophy among "the *Greeks*. This *Beroſus* (ſays he) therein following the "moſt antient Records of that Nation gives us an Hiſtory "of the Deluge of Waters that then happened, and of the "Deſtruction of Mankind thereby; and agrees with *Moſes*'s "Narration thereof. He alſo gives us an Account of that Ark "wherein *Noah*, the Origin of our Race; was preſerved, "when it was brought to the higheſt Part of the *Armenian* "Mountains. After which he gives a Catalogue of the "Poſterity of *Noah*, and adds the Years of their Chronology, and at length comes down to *Nabopolaſſar*, who

(*r*) Joſ. contra Ap. l. 1. ſ. 19.

" was King of *Babylon* and the *Chaldeans*." And St. *Jerom* and *Athenæus*, as well as *Joſephus*, quote Paſſages out of *Beroſus* as low down as the Reign of *Cyrus the Great*: Whereas our *Beroſus* is continued down no further than the Reign of *Acherres* in *Egypt*, and *Aſcatades* in *Aſſyria*, who were contemporary with the Exodus of the *Iſraelites* out of *Egypt*.

PLINY likewiſe quotes *Beroſus* for ſaying, that the *Chaldeans* had celeſtial Obſervations for four hundred and eighty Years backwards from his Time. And (*s*) *Joſephus* has two long Quotations out of *Beroſus*, giving an Account of the great Improvements made in *Babylon* by *Nebucadonezzar*, and ſays (*t*) beſides, that " *Beroſus* complains of the *Grecian* " Writers, for ſuppoſing, without any Foundation, that " *Babylon* was built by *Semiramis*, Queen of *Aſſyria*; and " for aſſerting that thoſe wonderful Edifices thereto belong- " ing were her own Workmanſhip." Whereas there are no ſuch Paſſages in our Author; but on the contrary, in that Fragment of *Beroſus* which is come down to our Hands, there is mention made of *Semiramis*; and the Author ſays that ſhe greatly enlarged *Babylon*, inſomuch as that ſhe almoſt made a new City of it. But that Quotation mentioned by *Joſephus* is by no means difficult to be reconciled with this Paſſage; for that Quotation muſt have been towards the latter End of *Beroſus*, after he had been ſpeaking of the immenſe Improvements and Additions made in *Babylon* by *Nebucadonezzar*; which indeed it would be wrong to attribute to *Semiramis*. But as (*u*) Mr. *Whiſton* very judiciouſly remarks, the great Improvements which *Nebucado-*

(*s*) Joſ. Ant. l. 11. c. 11. ſ. 1. Cont. Ap. l. 1. ſ. 2. (*t*) Joſ. con. Ap. l. 1. ſ. 20.
(*u*) Whiſt. Joſeph. in loc.

nezzar

nezzar made in the Buildings at *Babylon* do no way contradict thoſe antient and authentick Teſtimonies which aſcribe its firſt Building to *Nimrod*, and its firſt Rebuilding to *Semiramis*. Theſe Paſſages therefore quoted by *Joſephus*, *Pliny*, *&c.* were probably in that Part of the Hiſtory of *Beroſus*, which is now loſt, wherein the Hiſtory of *Aſſyria* was continued down from *Aſcatades* to *Cyrus*. For as far as this Fragment does go, it agrees exactly with the Account given of *Beroſus* by *Joſephus*, with regard to the Flood, the Ark and the repeopling of the World by *Noah* and his Sons, together with a chronological Account thereof. And whereas *Joſephus* quotes *Beroſus* (*x*) for ſaying, when ſpeaking of the Ark, that "it is ſaid there is ſtill ſome Part of this Ship "in *Armenia*, at the Mountain of the *Cordyæans*; and that "ſome People carry off Pieces of the Bitumen, which "they take away and uſe chiefly as Amulets, for the avert-"ing of Miſchiefs:" This Quotation is to be found *totidem verbis* in our Author. And what is very remarkable is that as *Joſephus* obſerves, *Beroſus* agrees with *Moſes* in the Deſtruction of Mankind by the Flood; ſo this Fragment agrees exactly with the *Hebrew* Chronology of the Bible in the Time of the Exodus of the *Iſraelites* out of *Egypt*, and the Deſtruction of *Pharaoh* and his Hoſt in the *Red Sea*.

I therefore look upon this Treatiſe as a Tranſlation of a Part of *Beroſus* which had been made by ſome private Perſon for his own particular Uſe, which at laſt fell into the Hands of *Annius* of *Viterbo*, who has ſince publiſhed it (*y*).

(*x*) Joſ. Antiq. l. 1. c. 3. ſ. 6.

(*y*) It is affirmed by *Didymus Rapaligerus Livianus*, an *Italian* Author, that this Treatiſe of *Beroſus* was given to *Annius* at *Genoa*, by Father *George* of *Armenia*, a Dominican Friar.

And

And though I will not take upon me to vindicate the Integrity of *Annius* with regard to all his Actions, or every thing that he has publiſhed; yet ſince this Fragment of *Beroſus*, as far as it goes, agrees perfectly with the Account given of the Works of *Beroſus* by *Joſephus*, and as *Annius* was undoubtedly a learned and inquiſitive Perſon, and lived at the Concluſion of that Age of Ignorance and Barbarity which had over-run the Face of the Chriſtian World in the fifteenth Century (*x*); I cannot help thinking it probable that he might have an Opportunity of meeting with ſome Books, which had been loſt to the World for ſome Generations, and though the entire Works of *Beroſus* did not come to his Hands, yet that he might in ſome private Study or publick Library have met with this imperfect Tranſlation of them. Any Remains however of ſo great an Author muſt be eſteemed as valuable Reliques by the learned World: If we conſider them only as a Collection of antient *Traditions*, which, except what we find in the Books of *Moſes*, are the only Guides we have to go by with regard to the particular Æras of any Tranſactions, which happened in *Egypt* before the Time of *Menes*.

SYNCELLUS mentions an antient Chronicle that muſt have been written, as *Marſham* juſtly remarks, ſince the third Year of the hundred and ſeventh *Olympiad*, becauſe it mentions *Nectanebo*, whoſe Flight was about fifteen Years before the Expedition of *Alexander*. Which Author, *Syncellus* ſuppoſes, led the ſubſequent Authors, and particularly *Manetho*, into all his Errors about the Antiquity of the *Egyptian* Dynaſties (*a*).

(*x*) He died on the 13th of *Novemb.* 1502. (*a*) Syncel. p. 51. Ed. Par.

of

THE next Author who treates of the Affairs of *Egypt* is *Manetho* whoſe Works are likewiſe loſt, but there are ſome Fragments preſerved out of him by *Joſephus*; and *Julius Africanus* the firſt Chriſtian Chronologer has made a Contraction of him, which however differs in ſeveral Particulars from *Joſephus*. It is to be obſerved of this Author that he wrote ſoon after the publiſhing of the *Septuagint* Verſion of the *Jewiſh* Bible at *Alexandria* in *Egypt*, under the Reign of *Ptolemy Philadelphus*, and ſeems in this Work of his to have had a Deſign of bringing Diſcredit on the Truth of that Hiſtory by carrying up the Dynaſties of the *Egyptian* Demi-gods who reigned in *Egypt* ſo many Ages beyond the Flood, of which he takes no Notice; and at the ſame time of flinging a Slur upon the *Jewiſh* Nation by repreſenting them as ſprung from a Parcel of Lepers, who were expelled *Egypt* on Account of their Impurity. For he ſays, that in the Reign of *Timaus* Men of ignoble Birth out of the Eaſtern Parts invaded *Egypt* by Force and ſubdued it without the *Egyptians* hazarding a Battle; that at length they made one of themſelves King whoſe Name was *Salatis*, (he lived at *Memphis* and fortified *Abaris*, to ſecure the eaſtern Parts of *Egypt* from the Invaſion of the *Aſſyrians*,) and that theſe Kings, of whom he gives us the Names of five, were called *Hycſos i. e.* Shepherd Kings; and that theſe and their Deſcendents kept Poſſeſſion five hundred and eleven Years: That they were at length ſubdued by *Aſphragmuthoſis* and ſhut up in *Abaris*: That his Son *Thummoſis* attempted to take them by Force, but at laſt came to a Compoſition with them, that they ſhould leave *Egypt* doing no Harm; and that thereupon they went through the Wilderneſs to *Syria*, and built the City of *Jeruſalem* in *Judea*. That when theſe People were

gone

gone to *Jeruſalem*, *Thummoſis* who drove them out reigned twenty-five Years. *Chebron* 13. *Amenophis* 20, 7. *Ameſſes* 21, 9. *Maphres* 12, 9. *Mephragmuthoſis* 25, 10. *Thmoſis* 9, 8. *Amenophis* 30, 10. *Orus* 36, 5. *Achencres* 12, 1. *Rathotis* 9. *Achencres* 12, 5. *Achencres* 12, 3. *Armais* 41. *Rameſſes* 1, 4. *Armeſſes Miamoun* 66, 2. *Amenophis* 19, 6. In all 332, 8. That in the Reign of the laſt *Egypt* being infeſted by a Parcel of leprous and impure Perſons, this Prince was ordered by the Oracle to expel them out of his Kingdom. Upon which he drove them all into *Abaris*, the moſt Eaſtern Part of *Egypt*, and employed them in quarrying of Stones for Building. That when they were gotten together and found the Place fit fot a Revolt, they began to rebel and appointed themſelves a Ruler out of the Prieſts of *Heliopolis* whoſe Name was *Oſarſiph*; but that when he was gone over to theſe People his Name was changed, and he was called *Moſes*. That at the End of thirteen Years *Amenophis* came upon them with a great Army, and after ſlaying a great many of them, purſued them as far as the Bounds of *Syria*.

JOSEPHUS ſays, that thoſe *Shepherd Kings* of whom *Manetho* ſpeaks, who were driven out of *Egypt* by *Thummoſis* were the *Iſraelites*, the Forefathers of the *Jews*, and that this latter Story is a Fiction of *Manetho* to blaſt the Reputation of the *Jewiſh* Nation, and that *Amenophis* is a fictitious Name created out of *Manetho* own Head. But in my Opinion this latter Story though ſet in ſuch a light as ſhews it was calculated to reflect upon *Moſes*, and thoſe Perſons conducted by him out of *Egypt*, is more applicable to the Hiſtory of the *Iſraelites*, than that of the

Shepherd

Shepherd Kings. For their being fixed in the Eaſtern Parts of *Egypt*, and ſent to dig Stones in the Quarries, ſeems to ſuit better with the Condition of the *Iſraelites* in *Egypt*, than that of their being Kings and having the People of *Egypt* in Subjection. *Manetho* indeed ſeems to have confounded the Hiſtory of *Moſes* and the *Iſraelites*, with an Affair which according to *Diodorus* happened in *Egypt* during the Reign of one *Actiſanes*, between the Time of *Seſoſtris* and the *Trojan* War. Which *Diodorus* (*b*) relates after this Manner, that he, *Actiſanes*, governed *Egypt* with great Equity, and reſtrained all Robberies after a new Manner, neither puniſhing the Guilty with Death nor yet letting them eſcape unpuniſhed: For he ordered the Guilty to have their Noſes cut off, and confined them together in one Place, for which Purpoſe he built the City of *Rhinocc-coura* (*c*) in the moſt Eaſtern Bounds of the Kingdom between *Egypt* and *Arabia*, and confined them all to that Place, where they were obliged to provide for their own Suſtenance. This I take to be the Origin of *Manetho*'s calling the *Iſraelites* under *Moſes* a leprous and impure People. As to the Story of the Shepherd Kings, that is not ſo eaſily accounted for unleſs we ſuppoſe it may have taken its Riſe from the ſingle Hiſtory of *Abraham*, the Time of whoſe Continuance in *Egypt* is by *Artapanus* (*d*) an *Heathen* Hiſtorian, as quoted by *Alexander Polyhiſtor*,

(*b*) Diod. l. 1. (*c*) *Rhinococoura*, the *Greek* Name of this City, which was ſo called from the cutting off of the Noſes, ſhows this City not to have had this Denomination, and this Fact of conſequence not to have happened till after the *Greek* Tongue began to be cuſtomarily ſpoken in *Egypt*, which at the ſooneſt was not probably till after the Time of *Seſoſtris*. (*d*) Euſeb. Præp. Ev. lib. 9. c. 18.

ſaid to be twenty Years, which *Manetho* has however magnified into the Number of Five hundred and eleven Years; and what inclines me to think that the Story of *Abraham* has given Foundation for this Story of the Shepherd Kings, is becauſe *Abraham* is mentioned by *Moſes* as having been very *rich in Cattle*, Gen. xiii. 2; and that it is obſerved by *Manetho* that *Thummoſis* came to a Compoſition with the laſt of theſe Shepherd Kings, that he ſhould leave *Egypt doing no Harm:* And that thereupon he went through the *Wilderneſs* to *Syria*. Which agrees tolerably well with the Hiſtory of *Abraham*'s Departure from *Egypt* as delivered by *Moſes*.

THE next Perſon after *Manetho*, who has expreſly written of the Affairs of *Egypt*, is *Eratoſthenes*, who flouriſhed under *Ptolemy Euergetes* (*e*), and is ſaid to have undertaken this Work at the Command of the King to ſupply the Defects and Imperfections of *Manetho*'s Catalogue of *Egyptian* Kings, and particularly with regard to the *Theban* Empire. *Manetho* wrote his Hiſtory towards the latter End of the Reign of *Ptolemy Philadelphus*, and it ſeems that he had gained no great Reputation by it, ſince it was thought proper to employ another Perſon in the following Reign to ſupply his Defects and correct his Errors. However both *Manetho* and *Eratoſthenes* place *Menes* at the Head of the *Egyptian* Kings, and ſuppoſe him to be the firſt Mortal that ever reigned in *Egypt*; which I have ſhewed to be a Miſtake, which they as well as *Herodotus* were led into by the *Egyptian* Prieſts.

(*e*) Syncellus, p. 91.

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THE next after *Eratoſthenes* is *Diodorus Siculus*, who wrote his Hiſtory ſome Time in the Reign of *Auguſtus Cæſar*, for he takes Notice of the Deification of *Julius Cæſar*, and ſays that he himſelf was in *Egypt* in the firſt Year of the hundred and eightieth *Olympiad*, that is about ſixty Years before the Birth of our Saviour. He ſays that according to antient Tradition, the firſt King that ever reigned in *Egypt* was of the ſame Name with the Planet *Sol*, or the Sun. And in another Place he ſays that *Oſiris* is the *Egyptian* Name for the Sun, ſignifying one that has many Eyes. *Oſiris* therefore was the firſt King of *Egypt*. But *Oſiris* is by the *Egyptians* reckoned among the Gods who governed *Egypt*, and not among the Mortals. He ſays therefore that it was reported, that the Gods and Heroes reigned in *Egypt* eighteen thouſand Years; and that *Orus* was the laſt of the Gods. Now *Orus* is univerſally allowed to have been the Son and Succeſſor of *Oſiris*. Theſe eighteen thouſand Years therefore conſiſted of the Reigns of *Orus* and *Oſiris*. He likewiſe ſays that mortal Men have ſince reigned in *Egypt* for the Space of fifteen thouſand Years to the hundred and eightieth *Olympiad*, which was the Time of his going into *Egypt*.

HE ſays likewiſe, that the firſt Mortal who reigned after the Gods was *Menes*; that he taught Mankind to worſhip the Gods and in what Manner they ought to addreſs themſelves towards them. Now it ſhould ſeem very odd to recollect that the *Egyptians* had been governed by the Gods for ſo many thouſand Years, and that they never ſhould have been taught, during this long Period, after what Manner the Gods were to be worſhipped. I take it there-

ore for granted that *Menes* firſt inſtituted ſome particula Form of Worſhip before unpractiſed, which gave Origin to this Tradition. *Menes* is ſaid by *Herodotus* to have built *Memphis* and erected the Temple of *Vulcan*. He is ſaid by *Diodorus*, when ſpeaking of the antient Lawgivers of the *Egyptians*, to be the firſt who taught the *Egyptians* to be governed by written Laws, which he is ſaid to have received from *Mercury (f)*. *Diodorus* had a little before declared, that the *Grecian* Stories of the *Elyſian* Fields and the infernal Deities were borrowed from the Situation of *Memphis* and the Burying-place of the *Egyptians*, and the Lake *Acheruſia* and *Charon*'s Ferry-boat that was upon this Lake, and the Cuſtom of trying dead Perſons with regard to their paſt Lives before they were ſuffered to be interred in the Burying-place of the *Egyptians*, which lay on the other Side of this Lake. I ſuppoſe therefore it was *Menes* who inſtituted this wiſe Practice, and gave this judicial Power into the Hands of the Prieſts; and that hence might have ariſen the Tradition of his being the firſt Perſon who taught the *Egyptians* to worſhip the Gods. He ſays, that after him the Poſterity of *Menes* to the Number of fifty-two reigned for one thouſand and forty Years; and it is remarkable, that one with another this makes the Reign of each of them to be about twenty Years a-piece, which is a reaſonable Computation for any Number of Kings who lived ſince the Time of *Moſes*, when the Life of Man was ſhortened to eighty Years; but is by much too ſmall an Allowance for that early Age of the World in which Hiſtorians would ſuppoſe *Menes* to have reigned, when the life of Man was continued to the Length of four or five hundred Years. *Diodorus* then proceeds with enumerating

(*f*) Lib. 1. c. 5. par. 2.

ing the reſt of the *Egyptian* Kings down to *Amaſis*, who was ſubdued by *Cambyſes*; upon which I ſhall only remark, that though he does not inſert ſo many Kings as three hundred between *Menes* and *Meris*, yet that the Number of Kings between *Meris* and *Amaſis* is greatly enlarged by him; and differs exceedingly both from *Manetho* and *Eratoſthenes*, as well as from *Herodotus*; which ſhews how uncertain it was depending upon the Report of the *Egyptian* Prieſts, and that even their Regiſters, when they did keep any, varied not only from one another, but even from themſelves; ſince *Herodotus*, *Manetho*, *Eratoſthenes*, and *Diodorus* differ ſo much from each other, though they aſſert their having received their Information from the Records kept by the Prieſts at *Thebes*, as well as from thoſe at *Heliopolis*.

ABOUT one hundred and ſixty Years after *Diodorus*, *Plutarch* flouriſhed, who has written a Treatiſe *de Iſide & Oſiride*, wherein he principally labours to reduce the Hiſtory of the *Egyptian* Gods to an Allegory. *Diodorus* indeed, in the Beginning of his Hiſtory, has an Attempt of this Kind, and ſuppoſes the five Gods, *Jupiter*, *Vulcan*, *Terra*, *Oceanus* and *Minerva*, only ſymbolical Repreſentations of the five Principles of which all Things are compoſed, viz. *Æther*, *Fire*, *Earth*, *Water*, and *Air*. He therefore ſuppoſes, that *Minerva*, who is the Emblem of the Air, is ſaid to be born out of *Jupiter*'s Head, becauſe it occupies the upper Regions, and that ſhe is ſaid to be a Virgin, becauſe the Air never corrupts. That ſhe is called *Ter-gemina*, becauſe of the (*g*) three Seaſons of the Year, Spring, Summer and Winter; and is ſaid to be blue-cy'd, becauſe the Colour of the Sky

(*g*) The *Egyptians* in the early Ages of that Empire reckoned but three Seaſons.

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is blue. He likewiſe gives an Hint of the five Gods, *Oſiris*, *Iſis*, *Apollo*, *Typhon*, and *Venus*, being born on the five intercalatory Days, which Story *Plutarch* tells at large; but calls that Perſon *Nepthe* which *Diodorus* calls *Venus*. Which Story it is manifeſt could not have been invented till after the five intercalatory Days were added to the *Egyptian* Year, which according to Sir *Iſaac Newton* (*b*) was not till about "one hundred thirty-ſeven Years before the Æra of *Nabo-*"*naſſar* began, in the Year of the *Julian* Period three "thouſand eight hundred and thirty, or ninety-ſix Years "after the Death of *Solomon*." Which is much too late an Age for any of thoſe Events to have happened in, which are related of *Oſiris*, except it be the Story of his Conqueſts in *Greece* and *India*, which ſeem to me to have been undoubtedly borrowed from the Hiſtory of the Conqueſts of *Seſoſtris*, who flouriſhed immediately after the Death of *Solomon*.

AFTER *Diodorus* came *Julius Africanus*, *Euſebius Pamphilus*, and *Syncellus*, who are rather to be conſidered as Collectors and Compilers of the Hiſtory of *Egypt* out of *Manetho* and *Eratoſthenes*, than original Hiſtorians. And indeed all theſe Authors except *Beroſus* are ſo extravagant in the Number of Years which they aſſign to the Duration of the *Egyptian* Empire, under the Reign of theſe Gods, that it is impoſſible to reconcile them with any of the Facts recorded in true Hiſtory; and as *Beroſus* is the only Author who has attempted to ſynchroniſe them with the contemporary Actions of other Princes, I ſhall ſet down the Times of theſe Actions as recorded by him along with the Chronology of the Hiſtory of the *Hebrew* Bible, to ſee if we can

(*b*) Newt. Chron. p. 81.

can find out from thence, when theſe Actions were really performed, and what Conformity or Agreement they have with Truth; the beſt Way of diſcovering which, is to compare them with the Hiſtory of *Moſes*; which contains the only ſatisfactory Account of thoſe early Times, and wherein we may trace the Foundation and Origin of moſt of the early Traditions which are to be found in the antient profane Writers. By comparing of which Traditions with the Hiſtory of *Moſes*, as we ſhall be able to diſcover the Origin of many of them, ſo will the general Opinion and Currency of ſuch Traditions in the Heathen World add Strength and Credit to the Hiſtory of *Moſes:* which the more that it is enquired into, and the more it is compared with profane Hiſtory, juſt ſo much the more it diſcovers its own Truth and Excellency.

I HAVE mentioned that I propoſe ſetting down the Hiſtory of theſe Times according to the Chronology of the *Hebrew* Bible: Before I proceed therefore I think it neceſſary to give my Reaſons why I prefer the Chronology of the *Hebrew* Bible to that of the *Samaritan Pentateuch*, the *Septuagint* Verſion, or *Joſephus*. There is very little Difference in the Chronology of the Editions of the Bible after the Time of the Birth of *Abraham*, for all Editions allow the Exodus of the Children of *Iſrael* out of *Egypt* to have been four hundred and thirty Years (*b*) after the Departure of *Abram* from *Haran*. All Editions likewiſe agree in the Age of *Abram* when he came from *Haran* into *Canaan* that he was then ſeventy-five Years old, but the great Difference between them is in the Time of the Birth of the Sons of the ſeveral Patriarchs from *Noah* down to *Abra-*

(*b*) Exod. xii. 40.

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kam wherein they differ very greatly. And the Reaſon why I prefer the Chronology of the *Hebrew* Copy of the Bible to the *Samaritan Pentateuch* is this: Becauſe it ſeems reaſonable to me to believe, that immediately after the Deluge the Deſcendents of *Noah* would begin to get Children as ſoon as ever they were able; and as their Lives began to be ſhortened I ſhould apprehend they would rather ſooner grow ripe for Generation than otherwiſe, as we find in Fact that all other Creatures do. Now if we conſult the Chronology of the *Hebrew* Copy of the Bible, we ſhall find this Analogy of Nature to have been regularly carried on, and the Birth of the Sons of the Patriarchs haſtened in proportion as the Lengths of their Lives was ſhortened. But the *Samaritan Pentateuch* repreſents this Affair quite otherwiſe, as will appear to any one who conſults the following Tables, wherein it appears that the Poſtdiluvian Patriarchs were near twice as old as the Antediluvian, before their Sons were born according to the *Samaritan Pentateuch*, though the Lives of the Antediluvians were at leaſt twice as long as thoſe of the Poſtdiluvians.

Ages of the Antediluvian Patriarchs at the Birth of their Sons.			Lengths of their Lives.	
	Heb.	*Sam.*	*Heb.*	*Sam.*
Adam	130	130	930	930
Seth	105	105	912	912
Enos	90	90	905	905
Cainan	70	70	910	910
Mahaleel	65	65	895	895
Jared	162	62	962	847
Enoch	65	65	365	365
Methuſelah	187	67	969	720
Lamech	182	53	777	653
Noah	500	500	950	950

Ages of the Poſtdiluvian Patriarchs at the Birth of their Sons.			Lengths of their Lives.	
	Heb.	*Sam.*	*Heb.*	*Sam.*
Sem	100	100	600	600
Arphaxad	35	135	438	438
Salah	30	130	433	433
Heber	34	134	464	404
Peleg	30	130	239	239
Reu	32	132	239	239
Serug	30	130	230	230
Nahor	29	79	148	148
Terah	70	70	205	145
Abram				

Now

Now it is very obſervable, that there is little or no Difference between the *Hebrew* and *Samaritan* Copies in the Lengths of the Lives of the Patriarchs; but that the great Difference is in the Time of their Age at the Birth of their Sons and Succeſſors; from whence the Chronology of thoſe Times is entirely to be computed. And I appeal to the Judgment of all Mankind to determine, (*i*) whether it is not more conſonant to the general Courſe of Nature to ſuppoſe that *Arphaxad*, *Salah*, and *Heber*, who lived but about four hundred Years a-piece, and *Peleg*, *Reu* and *Serug* who lived but about two hundred Years a-piece ſhould have Sons at the Age of thirty, thirty-two, thirty-four, or thirty-five, rather than at one hundred thirty, one hundred thirty-two, one hundred thirty-four, and one hundred thirty-five; when *Enos*, *Cainan* and *Mahaleel*, who are allowed to have lived nine hundred Years each, are acknowledged on both Sides to have Sons at ninety, ſeventy, and ſixty-five Years of Age? It is likewiſe to be obſerved that the *Samaritan* Account of the Birth of the Sons of the *Antediluvians* (*k*) agrees pretty nearly with the *Hebrew*, only it makes them to have begotten their Sons more early than the *Hebrew*: As for Example, in the Birth of *Enoch*, who, the *Hebrew* ſays, was born to his Father when he was one hundred and ſixty-two Years of Age, the *Samaritan* Copy ſays, his Father was but ſixty-two at the ſame Event. The *Hebrew* Copy

(*i*) This Part of this Work having been written many Years ago, before the Author had ever ſeen *Bedford*'s Scripture Chronology, he was glad to find that Author make uſe of the ſame Argument, as it is a Proof of the Force as well as the Truth of this Method of Reaſoning. Bed. C. 5. ſ. 21. (*k*) See the foregoing Table.

likewiſe ſays, that *Methuſelah* was One Hundred eighty-ſeven, and *Lamech* One Hundred eighty-two when their Sons were born, whereas the *Samaritan* makes them but Sixty-ſeven and Fifty-three at the Birth of their Sons.

It is likewiſe to be obſerved, that with regard to the Time of the Birth of the Sons of the *Poſtdiluvians*, the *Samaritan* Copy agrees with the *Hebrew* in the odd Numbers; as for Example, *Salah*, *Heber*, *Peleg*, *Reu*, *Serug* and *Nahor* are ſaid in the *Hebrew* Copy to be born in the thirty-fifth, thirtieth, thirty-fourth, thirtieth, thirty-ſecond and thirtieth Years of the Age of their reſpective Fathers, which Numbers in the *Samaritan* Copy are one hundred thirty-five, one hundred thirty, one hundred thirty-four, one hundred thirty, one hundred thirty-two and one hundred thirty. So that if you take away the Hundred Years from each of theſe Numbers, which ſeem to have been added contrary to Reaſon and Truth by the Miſtake or rather Deſign of the Tranſcriber, in order to increaſe and lengthen out the Chronology of the Bible, the two Copies will agree exactly in thoſe Particulars, and the Difference in the Chronology between theſe two Copies be for the moſt part removed.

The *Septuagint* Verſion of the Bible agrees nearly with the *Samaritan* in the Time of the Birth of the Sons of the *Poſtdiluvian* Patriarchs, only that it adds in a whole Life, between *Arphaxad* and *Salah*, that is *Cainan*, whom that Verſion ſuppoſes to have lived three hundred Years, and to have begotten *Salah* when he was one hundred and thirty Years old. It likewiſe adds one hundred Years to the Age of

Nachor

Nachor when he begot *Thara*, and ſuppoſes him to be one hundred ſeventy-nine Years old at that Time, whereas the *Samaritan* ſuppoſes him only to be ſeventy-nine; but then it is to be obſerved that the *Septuagint* Verſion adds likewiſe an hundred Years to the Lives of moſt of the *Antediluvian* Patriarchs before the Time of the Birth of their Sons; by which Means that Verſion carries the Creation of *Adam*, and the Flood of *Noah* to the greateſt Diſtance of Time from the Deſtruction of the Temple of any, either of the Copies or Verſions of the Bible, for the *Syriack* and *Arabick* Verſions both agree with the *Hebrew*: And indeed it ſeems to me abſurd to ſuppoſe, when *Abraham* is acknowledged by all the Verſions to be ſo old and infirm at an hundred Years of Age as not to be able, without a Miracle, to have gotten a Son, that his Grandfather ſhould not have got his eldeſt Son till he was one hundred ſeventy-nine Years old. But it is to be obſerved, that this Tranſlation was made from the *Hebrew* at *Alexandria* in *Egypt*, under the Reign of *Ptolemy Philadelphus*, and that *Manetho* publiſhed his *Egyptian* Dynaſties much about the ſame Time, wherein the Hiſtory of *Egypt* was carried ſeveral thouſands of Years farther than the Truth. I ſhould apprehend therefore, that ſome Tranſcribers, out of a Fondneſs for Antiquity, might add in thoſe hundred Years at the Birth of the Sons of the Patriarchs, from whence the Copies of the *Samaritan Pentateuch*, which are come to our Hands, may afterwards have been corrupted; for whoever conſiders the great Affectation for Antiquity which then prevailed over the literary World, will not perhaps think it extraordinary to have Attempts of this Kind made by Perſons who knew no other Method of defending the Nation of the *Jews* from being thought a late upſtart Generation.

As for *Joſephus* he is ſo very incorrect in all his numerical Accounts that there is no Manner of Dependence to be had upon his Chronology, ſince the Sum total ſeldom or ever agrees with the Particulars. As for Example, he ſays poſitively, that from the Creation to the Flood were two thouſand ſix hundred fifty-ſix Years, and yet the Particulars when ſummed up amount only to two thouſand two hundred fifty-ſix. He likewiſe ſays, that the Number of Years from the Flood to the Birth of *Abraham* were two hundred ninety-two Years, and yet the Particulars when ſummed up amount to nine hundred ninety-three. I am very ſenſible that Dr. *Mills* and Mr. *Whiſton* have taken a great deal of Pains to correct *Joſephus*'s Numbers, but in my Opinion it is Labour in vain, ſince all the Copies extant are full of theſe Blunders. I ſhall however only remark at preſent, that the Number of two hundred ninety-two Years, which *Joſephus* ſets down as the Sum total of all the Years from the Flood to the Birth of *Abraham*, and which agrees exactly with the Number aſſigned in the *Hebrew* Copy of the Bible, is the ſame in all the Editions of *Joſephus*, though with regard to the Particulars thoſe Editions are far from agreeing. I muſt likewiſe obſerve, that if you throw out the hundred Years which are added in *Joſephus*'s Account of the Particulars at the Time of the Birth of each of the Sons of the Patriarchs, then the Sum total (*k*) and the Particulars

(*k*) *Joſephus* ſays, that *Arphaxad* was born 12 Years after the Flood: and *Salah* when *Arphaxad* was 135: And *Heber* when *Salah* was 130: And *Peleg* when *Heber* was 134: And *Reu* when *Peleg* was 130: And *Serug* when *Reu* was 130: And *Nahor* when *Serug* was 132: And *Terah* when *Nahor*

ticulars will exactly agree; which is no ſmall Confirmation of the Truth of the Remark which I made on the Numbers in the *Samaritan* Copy, *viz.* that theſe Additions of the hundred Years at the Births of the Sons of the Patriarchs were inſerted by ſome Tranſcriber, who had a Mind to lengthen out the Chronology of the *Moſaical* Account, to reconcile it as much as poſſible to the *Egyptian* Dynaſties.

Nahor was 120: And *Abraham* when *Terah* was 70.=993. But take away the hundred Years from each and then it will be:

12+35+30+34+30+30+32+20+70=293.

THE CHRONOLOGY OF THE HEBREW BIBLE VINDICATED, &c.

ON the ſeventeenth Day of the ſeventh Month of the ſix hundredth Year of *Noah*'s Age, after he had been five Months in the Ark, the Waters having abated, the Ark reſted on the Mountain of *Ararat*, Gen. vii. 11.-- viii. 4.

JOSEPHUS ſays, that in the Region of *Chæron* (*a*), in the Kingdom of the *Adiabene*, ſome of the Remains of the Ark was preſerved to his Time, and ſhewed to the Curious. He likewiſe (*b*) quotes *Beroſus* for ſaying, that in his Time there were ſome Remains of this Ship on the

(*a*) It was from this Region of *Chæron* that *Moſes Chæronenſis*, the *Armenian* Writer, was ſo called. (*b*) Joſ. Ant. l. 1. c. 3.

Mountain

Mountain of the *Cordyæans* in *Armenia* (*c*). He likewiſe quotes *Nicolaus Damaſcenus*, another *Heathen* Writer, for ſaying, that there is a great Mountain in *Armenia* which is called *Baris*, on which it was reported, that ſeveral People, who fled there in the Time of the Flood, were preſerved; and that there was one Perſon brought there in an Ark which remained for a long Time upon the Top of this Mountain, who perhaps, ſays he, was the ſame Perſon that is ſpoken of by *Moſes*.

THE *Hebrew*, *Septuagint* and *Samaritan* Copies of the Bible call this Mountain the Mountains of *Ararat*. The Vulgar *Latin* and *Syriac* Verſions ſay only, that the Ark reſted on the Mountains of *Armenia*. The Targum of *Onkelos* and the *Arabick* Verſion ſay it reſted on the Mountains of *Carda*, which are all only ſo many different Names for the ſame Mountains; for *Moſes Chæronenſis*, an *Armenian* Writer, ſays, there is a Province in *Armenia* known by the Name of *Ararat* to this Day. He pretends to aſſign a Reaſon for the Name, but his Story is plainly more modern than the Name. Theſe ſame Mountains are likewiſe called the *Cordyæan* Mountains, from *Corda* or *Forda*, a Town ſituated at the Foot of theſe Mountains. In the Time of *Nicolaus Damaſcenus* this Mountain was likewiſe called the Mountain *Baris*, or the Mountain *of the Ark*. The Word *Baris* being an antient Word that ſignified a *Boat*. *Herodotus* gives a long Deſcription of an *Egyptian* Boat (*d*) which by them was called *Baris*. And *Diodorus* ſays, that the

(*c*) Vide *Gen.* vi. 3. by ſome interpreted to relate to the Time taken up by *Noah* in building the Ark.

(*d*) Herod. Euter.

Boat

Boat made uſe of by *Charon* to ferry the dead Bodies over the Lake *(e) Acheruſia*, between *Memphis* and the Burying-place of the *Egyptians*, was called *Baris*. And *Stephens* in his *Theſaurus* ſays, that in the Language of *Paleſtine* any Building that is ſhut up on every Side is called *Baris*.

ON the twenty-ſeventh Day of the ſecond Month of the ſix hundred and firſt Year of *Noah*'s Age, the Earth being dried, *Gen.* viii. 13, 14, 18. *Noah* and his Wife, and his three Sons, *Japhet* his eldeſt Son, *Gen.* x. 21. *Sem* his ſecond Son, and *Ham* or *Cham* his youngeſt Son, *Gen.* ix. 24, 25. together with their three Wives, came out of the Ark, after they had been in it a Year and ten Days, *Gen.* viii. 13, 14, 18. and ſeven Months and ten Days after the Ark had firſt reſted on Mount *Ararat*. Which Time ſeems to have been neceſſary for the ſettling of the Earth, and the growing of Graſs for the Uſe of thoſe Animals which were to be turned out of the Ark. Anno poſt Diluvium 1.

BEROSUS, as *Joſephus* obſerves, agrees with *Moſes* in acknowledging the Deſtruction of Mankind by a Flood in the ſix hundredth Year of *Noah*'s Age, and that *Noah* and his Family were preſerved by an Ark of Wood, ſome Part of which Ship was remaining in *Armenia* to his Time; and that People carried off Pieces of the Bitumen which they made uſe of chiefly as Amulets. He likewiſe ſays, that *Noah* was accompanied by his Wife and his three Sons, and their three Wives, whoſe Names were *Pandora*, *Noema*, and *Noegla*, *(f)* which it is manifeſt was a *Grecian* Addition to

(*e*) Diod. l. 1. c. 6. (*f*) *Noemah* in *Hebrew* ſignifies *the Fair*, being derived from נעם *Noem*, *Pulchritudo*.

A. P. D. 1. the Hiſtory of *Moſes*, as appears from the Word *Pandora*. He likewiſe ſays, that *Noah* was alſo known by the Name of *Chaos*, *Janus*, *Ogyges*, *Olybama & Arſa*, that is, *the Heavens and the Sun:* And that he was the Father of all the greater and leſſer Gods. He likewiſe ſays, that *Noah*'s Wife's Name was *Titæa*, and that ſhe was alſo called *Aretia*, that is *the Earth*, which Name is plainly derived from the *Hebrew* Word ארץ *Aretz*, which ſignifies *the Earth*. And the Name of *Titæa* ſeems to be of the ſame Signification with *Aretia*, and together with that of *Titans*, which Name, according to *Beroſus*, was given to all the Sons in general that were born to *Noah* after the Flood, to be derived from the *Hebrew* טיט *Tit*, which ſignifies *Mud*, or Earth.

THE Reaſon of which Names being given to *Noah* and his Wife is not difficult to be accounted for, when we conſider, that *Noah* was called by different Names (after the Confuſion of Languages) in the ſeveral Countries to which his Progeny were diſperſed; and that he might have a Variety of Names given him on account of ſome remarkable Part of the Hiſtory that was related of him. Thus he was called *Janus* by the *Syrians*, becauſe *he planted a Vineyard and made Wine*, Gen. ix. 20. the Word *Janus*, according to *Beroſus*, ſignifying among the *Aramæans*, or *Syrians*, a Planter or Maker of Wine. And in *Hebrew* it is certain, that the Word יין *Jain* ſignifies Wine. He was called *Ogyges* in latter Ages, but long before the Time of *Beroſus*, by the Miſtake of thoſe who did not diſtinguiſh between that univerſal Flood which was in the Days of *Noah*, and that partial one which was in *Bœotia* at the Time when *Ogyges* was King thereof. Which Flood of *Noah*, though not known to the Generality of the *Greeks*, was however acknow-

acknowledged by ſome of the Learned; for *Plato*, in his *Timæus*, introduces an *Egyptian* Prieſt telling *Solon*, that before the particular Floods, which were known to the *Greeks*, there was antiently one much greater, which deſtroyed the whole Earth. *Noah* was alſo called *Olybama* and *Arſa*, or *Uranus*, *Cælum*, *Sol*, which is the ſame Thing, only in ſo many different Languages, that is the Heaven and the Sun; and his Wife was called *Titæa* and *Aretia*, that is the Earth, from their prolifick Qualities; the Antients, according to their mythologick Genius, ſuppoſing all Things to have proceeded from the Influence of the Heavens and the Sun upon the Earth. He was called alſo *Chaos* for the ſame Reaſon, by thoſe who ſuppoſed all Things to proceed from a *Chaos*. That the Antients had a Deity whom they worſhipped under this Name is certain from *Virgil*, who ſpeaking of *Dido* ſays: A. P. D. I.

Tercentum tonat ore Deos, Erebumque Chaoſque. Æn. 4.

And again,

Dii quibus imperium eſt Animarum umbræque ſilentes
Et Chaos & Phlegethon. Æn. 6.

But it is not eaſy to conceive, under what Form this Deity was worſhipped; for though *Ovid* (*g*), in his *Metamorphoſis*, ſpeaks of *Chaos* as a rude and undigeſted Heap, yet in his *Faſti*, he ſpeaks of him as a Perſon:

Me Chaos Antiqui (nam ſum res priſca) vocabant.
Tunc Ego qui fueram Globus, & ſine imagine Moles,
In faciem redii membraque digna Deo. Ovid. Faſt. l. 1.

(*g*) Rudis indigeſtaque Moles, Ovid. Met. l. 1.

A. P. D. I. Nor do I know what Idea to form of *Sanchoniatho*'s *turbulent Evening Chaos*, which he ſuppoſes to be *boundleſs*. Neither do I know what to make of *Ariſtophanes*'s *Chaos*, tho' he allows it to have Wings (*b*). It is likewiſe difficult to account for the Name, why this Deity ſhould be called *Chaos*. The *Greek* Lexicons derive this Word from χάινειν, *hiare*, to gape or yawn, which Derivation ſeems to me very forced and unnatural. With the Permiſſion therefore of the Learned, if they will indulge me in a Conjecture, and in theſe Affairs little more than Conjectures are to be had, I will attempt to account for it.

THE *Heathens* it is manifeſt had their God *Chaos*, which Deity was probably worſhipped by the *Greeks* and *Romans* under an human Form; for they never worſhipped any Thing elſe. If therefore any particular Perſon was meant by this God *Chaos*, one would, according to *Beroſus*, be apt to think it muſt be *Noah*. But then why ſhould he be called *Chaos*? As I ſee no Reaſon for this, I am rather inclined to think, that the Name of this God *Chaos* was borrowed from Χνάϑ *Cnaos*, the *Grecian* Name of *Canaan* the Grandſon of *Noah*; for originally *Canaan* was pronounced *Cnaan* and *Philo-Byblius* in *Euſebius* calls *Canaan* by the Name of Χνὰ, and the *Canaanites* are by *Stephanus Byzantinus* called Χνάοι; well therefore might *Canaan* be called Χνάϑ, or the *Canaanite*, by way of Eminence and Diſtinction. And as it was this Χνάϑ or *Canaan* who firſt took Poſſeſſion of and planted *Phœnicia*, and was the original Parent of all the Inhabitants thereof, he was in Length of Time eſteemed by the *Phœnicians*, not only as the firſt Parent of the Human Race, but

(*b*) Χάει πλερόεντι. Ariſt. Ornith.

A. P. D. I.

but alſo as the Father of all the Gods; and as it was from *Phœnicia* that the firſt *Heathen* Deities were introduced into *Greece*, hence came this Doctrine to be ſpread alſo into *Greece*; for *Sanchoniatho*, in his *Phœnician* Hiſtory, informs us, that *Sedec* the Brother of *Meſir* was Father of the *Cabiri*, who firſt invented the Building of a Πλοῖον, or compleat Ship; which *Sedec* is manifeſtly *Canaan* the Brother of *Meſir* (or *Mizraim*) according to *Moſes*; and *Herodotus* informs us (*i*), that theſe *Cabiri* were the firſt *Heathen* Deities that were introduced by Name into *Greece*; for he ſays, that before the *Pelaſgians*, (or *Phœnicians*,) came into *Greece*, the *Grecians* ſacrificed and prayed to the Gods in general, without attributing either Name or Sirname to any Deity: But, that the *Pelaſgians* introduced the Worſhip of the *Cabirian* Deities into *Greece*, firſt at *Samothracia* and afterwards in *Attica*. Well therefore might the *Grecians* make uſe of the Word Χνάϑ, or for Softneſs of Pronunciation Χάϑ, which was the Name of the Father of all their Gods, to denote the firſt Author of Gods and Men.

WHEN *Noah* and his Wife and his three Sons, *Japhet*, *Sem*, *Ham*, and their Wives, came out of the Ark, *Noah* was ſix hundred Years of Age, and his three Sons were at leaſt one hundred each; for they were all three born when *Noah* was five hundred Years old, *Gen.* v. 32.

IN the Books of *Moſes*, the Chronology of the Sons of *Noah* is only preſerved in the Lineage of *Sem*, becauſe it was from this Branch that the promiſed Seed of the Woman afterwards come which was to bruiſe the Serpent's Head, as declared, *Gen.* iii. 15. We may, however, ſuppoſe,

(*i*) Herod. lib. 2.

A. P. D. 1. poſe that his other two Brothers lived much about the ſame Length of Time with *Sem*, that their Children and Grand-children were born much about the ſame Diſtances of Time with his Children and Grand-children, and that they lived proportionably as long.

3. AND as we find, that *Arphaxad* the third Son of *Sem*, *Gen.* x. 22, was born two Years after the Flood, *Gen.* xi. 10; we may ſuppoſe, that *Gomer*, the eldeſt Son of *Japhet*; and *Cuſh*, the eldeſt Son of *Ham*, were born at leaſt a Year or two before this Time.

38. *ARPHAXAD*, when he had lived thirty-five Years, *Gen.* xi. 12, begat *Selah*, and we may ſuppoſe, that about or rather before this Time, *Aſhkenaz* the Son of *Gomer*, and *Seba* the Son of *Cuſh*, were born alſo, *Gen.* x. 3, 7.

68. *SELAH* having lived thirty Years begat *Heber*, *Gen.* xi. 14.

NOAH, having planted a Vineyard and drank of the Wine thereof, was drunken, and was uncovered in his Tent, and *Ham* ſaw the Nakedneſs of his Father, and told his two Brethren without: And *Sem* and *Japhet* took a Garment and laid it upon their Shoulders, and went backwards, and ſaw not their Father's Nakedneſs. And *Noah* awoke from his Wine, and knew what his youngeſt Son had done unto him, *Gen.* ix. 20, *&c.* Thus far *Moſes:* But *Beroſus* ſays, that *Cham* having a Hatred to his Father took this Opportunity, of his Father *Noah*'s Drunkenneſs, to render him unfruitful by the Practice of ſome magical Arts. The Hiſtory of *Moſes* gives ſome Reaſon to believe, that *Ham* did

did ſomething more than barely ſee his Father's Nakedneſs; A. P. D. 68.
for it is obſerved, that when *Noah* awoke from his Wine, *he knew what his younger Son* HAD DONE UNTO HIM. Poſſibly, being a ſhameleſs Man, he might himſelf have uncovered his Father's Nakedneſs; for *Beroſus* obſerves, that from his Impudence and Immodeſty he was called *Cham-Eſſenuus*, *Eſſenua* ſignifying an immodeſt and infamous Perſon. But whatever it was that he did to his Father, it is manifeſt, that this Circumſtance of *Ham*'s Behaviour to *Noah* has given Origin to the famous Story among the Mythologiſts, of *Saturn*'s having caſtrated his Father *Uranus*; as it is mentioned in *Sanchoniatho* and *Heſiod*, and all the ſubſequent Writers. *Beroſus* mentions, that one of the Names by which *Noah* was characteriſed, was that of *Uranus*, or *Cælum*; and he likewiſe declares, that *Cham* was called *Saturnus*, or *Chronus*. And what is very remarkable is, that *Heſiod* makes *Saturnus* the youngeſt Son of *Uranus*, as *Ham*, according to *Moſes*, was the youngeſt Son of *Noah*, *Gen.* ix. 24, 25. And ſays alſo, as *Beroſus* does, that he had a Hatred to his Father: For thus ſpeaking of the Children of *Uranus* and *Ge*, he ſays:

Τὲς δὲ μεθ' ὁπλόταλος γένετο Χρόνος ἀγκυλομήτης
Δεινόταλος παίδων. Θαλερὸν δ' ἔχθηρε τοκῆα.

Heſiod. Theog. v. 137.

Hos vero poſt noviſſimus natus eſt Saturnus *vafer*
Acerrimus inter liberos. Floridum autem oderat parentem.

And what is farther remarkable is, that as *Noah* is ſaid by *Moſes* to have curſed *Ham*, ſaying, *A Servant of Servants ſhall he be unto his Brethren*, Gen. ix. 25. So the Mythologiſts from hence have taken the Hint of making *Saturn*

afraid

A. P. D. 68. afraid of being dethroned by his Children, from a prophetical Declaration of his Father *Uranus*: For thus *Heſiod* ſpeaking of *Saturn* ſays:

Πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος
Οὕνεκα οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι.

Heſiod. Theog. v. 463.

Audiverat enim ex Terra & Cælo ſtellis micante
Quid ſibi fatale eſſet à proprio filio domari.

Where the only Difference is, that the Mythologiſt has miſtaken the Children of *Saturn* or *Ham* for his Brethren. The Words of the Curſe are, *Curſed be* Ham *the Father of* Canaan; *a Servant of Servants ſhall he be unto his Brethren.* And *Noah* likewiſe ſaid, *Bleſſed be the Lord God of* Sem, *and* Ham *the Father of* Canaan *ſhall be his Servant. God ſhall enlarge* Japhet, *and he ſhall dwell in the Tents of* Sem, *and* Ham *the Father of* Canaan *ſhall be his Servant*, *Gen.* ix. 26, 27. In the Original it is, *Curſed be* Canaan, but it is impoſſible, that theſe could have been the Words ſpoken by *Noah*, becauſe it was not *Canaan* but *Ham* that was the Offender, even ſuppoſing *Canaan* to have been in Company, *Gen.* ix. 22, 24. And it is very remarkable, that in the preceeding Verſes, when the three Sons of *Noah* are ſpoken of by Name, *Sem* and *Japhet* are ſpoken of without any Addition, but *Ham* is twice diſtinguiſhed by the additional Character of being *the Father of* Canaan, *Gen.* ix. 18, 22. *Moſes* might therefore purpoſely omit, at the Time he wrote his Hiſtory, the Name of *Ham* in this latter Part of the Story to mark to the *Iſraelites* the Sons of *Sem*, who were going to take Poſſeſſion of the Lands of *Canaan*, that *Canaan* was included in the Curſe given to his Father *Ham.*

Ham. But certain it is, that *Ham* could not have been omitted in the Curſe as pronounced by *Noah*, and therefore I have ventured to ſuppoſe the Curſe given at leaſt according to the Form of Expreſſion twice uſed before of *Ham*, though I am not ſupported herein by any Edition of the Bible, except it be that of the *Arabick* Verſion. To which may further be added, that this Curſe was literally fulfilled in *Ham* as well as in *Canaan*, ſince it is manifeſt that *Egypt*, or the Land of *Ham*, was made tributary to the Offſpring of *Sem* in the Perſon of *Cambyſes* and his Succeſſors, and that afterwards the Tents of *Sem* were occupied by the *Greeks* and *Romans*, who being of the Poſterity of *Japhet* took Poſſeſſion of the ſame Country; which Prophecy the Mythologiſts interpreting of the immediate Deſcendents of *Saturn*, or *Ham*, inſtead of the Deſcendents of his two Brethren have thence formed the above-mentioned Fable; for I apprehend it is not to be doubted, but that this mythological Story of *Saturn* and his Father *Uranus* was borrowed from the Incident of the Behaviour of *Ham* towards his Father *Noah*, as mentioned in the Book of *Moſes*. A. P. D. 68.

I HAVE placed this Tranſaction of *Noah* and *Ham* between the Birth of *Heber* and *Peleg*, becauſe I ſuppoſe *Noah* to have parted from his three Sons *Japhet*, *Sem* and *Ham*, ſoon after the Birth of *Peleg*; and poſſibly this Tranſaction may have helped it forward.

IT is not eaſy however to aſſign a Reaſon why *Ham* ſhould have the Name of *Saturnus*, or *Chronus*, or which is the ſame Thing, *Time* given to him, unleſs it were, that the firſt Writers, for the firſt hiſtorical Writers among the *Heathen* were Poets, thought this a fit Name to be given to

A. P. D. 68. the firſt Founders of States, in general, whoſe true Names being forgotten, or loſt in a Number of Names, the Mythologiſts made uſe of this as very proper to denote their Antiquity; and from the ſame Kind of Reaſoning made *Time* the Offspring of *Heaven* and *Earth*. Hence, alſo, it came to paſs, that there were many *Chronus's*, or *Saturns*, almoſt in every Kingdom one; for *Beroſus* takes Notice, that *Nimrod* was called the *Chronus* of the *Aſſyrians*, as *Ham* was of the *Egyptians*. *Sanchoniatho* gives us the Hiſtory of *Chronus* the elder, and *Chronus* the younger, both in *Phœnicia*; and that there was a *Chronus*, or *Saturn*, belonging to the Iſland of *Crete*, both *Apollodorus* and *Diodorus* ſufficiently teſtify. Hence, alſo, it comes to paſs from this Sameneſs of Name, that ſeveral Actions of theſe ſeveral *Chronus*'s are often confounded, and collected together as the Tranſactions of one Man. *Diodorus* (*m*) takes Notice of three ſeveral *Hercules's*, and three *Dionyſius's*, whoſe Actions are all confounded in Hiſtory, and the Actions of the former ſtill added to thoſe of the latter. And as the giving of one Name to different Perſons has occaſioned great Confuſion in the mythological Hiſtory of the Antients, ſo likewiſe have the different Names, which were given to the ſame Perſon, contributed to encreaſe the Confuſion. Thus we ſhall find *Ham*, or *Hammon*, according to *Beroſus*, dethroning *Saturnus*; and *Saturnus* again dethroning *Hammon*, or *Ham*; becauſe the traditionary Authors, in the ſubſequent Ages, not knowing or conſidering that the *Egyptian Saturnus*, *Hammon* and *Ham* were the ſame Perſon, under different Names, were not able otherwiſe to reconcile the Accounts they had received of theſe Perſons reigning in *Egypt* about

(*m*) Diod. lib. 3. c. 5. l. 5. c. 2.

the

the ſame Time, without making them dethrone each other. A. P. D. 68.

HEBER, when he had lived thirty-four Years, begat *Peleg*, in whoſe Days the Earth was divided, *Gen.* xi. 16, x. 25. 1 *Chron.* i. 9; the Word *Peleg* ſignifying *Diſperſion*. At what Time, in the Days of *Peleg*, this Diſperſion happened, is not mentioned by *Moſes*; but let it happen when it would, this Name might have been propheticaly given him ſoon after his Birth, as *Noah*'s was, and *Jacob*'s, *Gen.* v. 29. xxvii. 36; though the Diſperſion might not happen till ſeveral Years afterwards. However, as the Family of *Noah* was now increaſed by five Generations of Deſcent, I apprehend it was found neceſſary to diſperſe immediately after the Birth of *Peleg*; for if we conſider the Number of Children born to *Noah* in the hundred and ſecond Year after the Flood, we ſhall find them, by a moderate Computation, to amount to nineteen thouſand five hundred ninety-four Souls. For if we ſuppoſe *Noah*'s Wife not to be paſt Child-bearing, which it is probable ſhe was not, ſince *Noah*, who was probably the elder of the two, lived three hundred and fifty Years afterwards; and therefore I do not ſuppoſe they left off having Children till about two hundred or two hundred and fifty Years before their Death; ſince Women, at preſent, the Length of whoſe Lives may be computed at threeſcore and ten (*n*), frequently bear Children after they are fifty Years of Age, and ſeven hundred bears near the ſame Proportion to nine hundred and fifty as fifty does to ſeventy; then * by this Method of Computation 102.

(*n*) Pſalm xc. 10.

* 50 : 70 : : 700 : 980.

A. P. D. 102. there will be four breeding Women to repeople the World: And if we ſuppoſe each Woman to have a Child but once in twelve Months, at the End of thirty Years after the Flood, the Number of *Noah*'s Family will be one hundred twenty-eight; and as we ſuppoſe thoſe Children which were born the firſt Year after the Flood, being now thirty Years old, to be marriageable, this will give us an annual Increaſe of two breeding Women every Year, till the ſixtieth Year after the Flood. And by following this Method of Computation, as we ſuppoſe there were ſix breeding Women in the thirtieth Year, we ſhall find, that in the fortieth Year after the Flood, the Number of breeding Women will be twenty-ſix, and the Number of Souls, Males and Females Parents and Children, will be two hundred ſeventy-eight. In the fiftieth Year the Number of breeding Women will be forty-ſix, and the Number of Souls ſix hundred twenty-eight. In the ſixtieth Year the Number of breeding Women will be ſixty-ſix, and the Number of Souls one thouſand one hundred ſeventy-eight. But now there will be an additional Number of Breeders, according to the Number of Children born in the thirtieth preceeding Year, they being now thirty Years old, Half of whom we may ſuppoſe to be Females; and by following the ſame Method of Computation, in the ſeventieth Year the Number of married Women will be one hundred fifty-two, and the Number of People two thouſand one hundred forty-eight; in the eightieth Year the Number of married Women will be three hundred thirty-ſeven, and the Number of Souls three thouſand eight hundred and twelve; in the ninetieth Year the Number of married Women will be ſix hundred twenty-two, and the Number of Souls eight thouſand nine hundred eighty-eight; in the hundredth Year the Number of married

ried Women will be one thouſand one hundred forty-nine, A. P. D.
and the Number of Souls ſeventeen thouſand two hundred 102.
thirteen; and in the hundred and ſecond Year, when *Peleg* was born, the Number of married Women will be one thouſand three hundred twenty-two, and the Number of Souls nineteen thouſand five hundred ninety-four; which is too great a Number of People to ſubſiſt poſſibly together, with any tolerable Conveniency in thoſe early Ages of the World, when we conſider, that their Flocks and their Herds increaſed, at leaſt, proportionably with themſelves, and would require a large Space of Ground for their Support. Thus we find, that *Abram* and *Lot*, though their Families, when they returned out of *Egypt*, were much leſs numerous than that of *Noah*, yet, were obliged to ſeparate, in a Land flowing with Milk and Honey, for Want of ſufficient Room, on Account of *a Strife between the Herdmen of* Abram's *Cattle, and the Herdmen of* Lot's *Cattle, for the Land was not able to bear them, that they might dwell together; for their Subſtance was great ſo that they could not dwell together*, *Gen.* xiii. 6, 7. The ſame is alſo obſerved of *Eſau* and *Jacob*, that after the Death of their Father *Iſaac*, *Eſau took his Wives and his Sons and his Daughters, and all the Perſons of his Houſe, and his Cattle and all his Beaſts, and all his Subſtance which he had gotten* (by his Father's Death) *in the Land of* Canaan: *and went into the Country from the Face of his Brother* Jacob. *For their Riches were more than that they might dwell together; and the Land, wherein they were Strangers, could not bear them, becauſe of their Cattle.*

I SUPPOSE therefore, that *Noah* keeping along with himſelf thoſe Sons and Grandſons, *&c.* who were born to him

A. P. D. 102. him ſince the Flood, amounting to about four thouſand eight hundred ninety-eight Souls, ſtaid behind in the *Eaſt*, and ſent his three elder Sons, *Japhet*, *Sem*, *Ham*, with their Progeny, to ſeek Habitations for themſelves Weſtward. And in Confirmation of this Opinion *Tavernier*, (*o*) in his *Perſian* Travels, ſays, that *Noah*, according to the Tradition of the *Armenians*, when he came out of the Ark, abode in that Country, and built the City of *Nakſivan*, about three Leagues from the Mountain upon which the Ark reſted, from whence alſo it takes its Name; for *Nak*, in the *Armenian* Tongue, ſignifies a *Ship*, and *Sivan*, *reſting*, or *repoſing*. And *Moſes Chæronenſis*, the *Armenian* Hiſtorian, ſays, that the Name of the Place where *Noah* reſted, after the Deſcent from the Ark, is called, in that Country Language, *Nachidſhevan*, or the Place of Deſcent; and that there was another Town, in that Country, which was reported, by Tradition, to be called *Seron*, or the Place of *Diſperſion*.

WHICH Diſperſion I take to be that which happened at the Birth of *Peleg*, for we hear no more of *Noah* in the Hiſtory of *Moſes* after the undutiful Behaviour of his Son *Ham*, but that he lived after the Flood three hundred and fifty Years, *Gen.* ix. 28; for as the chief Intent in this Part of the Writings of *Moſes* was to give an Hiſtory of that Branch of the Deſcendents of *Adam*, from which that *Seed of the Woman* was to be produced, who was to *bruiſe the Serpent's Head*; he therefore takes no further Notice of *Noah*, but continues the Account of *Japhet*, *Sem* and *Ham*, till their Diſperſion again from *Babel*, and then he drops the Hiſtory

(*o*) Taver. Perſ. trav. c. 4.

of

of *Japhet* and *Ham*, and only continues the Account of the Lineage of *Sem*. A. P. D. 102.

IT is likewiſe to be obſerved, that about this Time the Life of Man was the third Time ſhortened, firſt at the Birth of the three Sons of *Noah* before the Flood, *Japhet*, *Sem* and *Ham*, who lived but ſix hundred Years, *Gen.* xi. 10, 11. Secondly, at the Birth of *Arphaxad* and his Contemporaries, who lived but a little more than four hundred Years. And thirdly, at the Birth of *Peleg*, &c. who lived but a little more than two hundred Years.

THE Sons who were born to *Japhet* at this Time were *Gomer* and *Magog*, and *Madai*, and *Javan*, and *Tubal*, and *Meſech*, and *Tiras*. And the Sons of *Gomer* were *Aſhkenaz*, and *Riphah*, and *Togarmath*. And the Sons of *Javan* were *Eliſhah*, and *Tarſhiſh*, and *Kittim*, and *Dodanim*, Gen. x. 1-4.

THE Sons of *Sem* were *Elam*, and *Aſhur*, and *Arphaxad*, and *Lud*, and *Aram*. And the Children of *Aram* were *Uz*, and *Hul*, and *Gether*, and *Maſh*. And the Children of *Arphaxad* were *Salah*; and *Salah* begat *Heber*, and *Heber* begat *Peleg* and *Joktan*, Gen. x. 21---25.

AND the Sons of *Ham* were *Cuſh*, and *Metſir* or *Mizraim*, and *Phut*, and *Canaan*. And the Sons of *Cuſh* were *Seba*, and *Havilah*, and *Sabtah*, and *Raamah*, and *Sabtecha*, and *Nimrod*. And the Sons of *Raamah*, *Sheba* and *Dedan*. And the Sons of *Metſir* were *Lud*, and *Anam*, and *Laab*, and *Neph* or *Nephat*, and *Pathros*, and *Caſhal*, out of whom came *Peles* and *Caphtor*. And the Sons of *Canaan* were *Si-*

don,

A. P. D. 102. *don*, and *Heth*, and *Jebus*, and *Emor*, and *Gargaſh*, and *Iva*, and *Arkah*, and *Sin*, and *Arphad*, and *Zemar*, and *Hamath*, *Gen.* x. 6---18.

NOT that we are to imagine, that theſe were all the Sons, Grandſons, and Great Grandſons, which were born to *Japhet*, *Sem* and *Ham* within hundred Years after the Flood, one but that theſe were the moſt remarkable afterwards for founding of Nations, and therefore are more particularly mentioned by *Moſes*.

THESE Sons of *Noah* having thus parted from their Father, travelled Weſtward till they came to the Plains of (*o*) *Shinar*, Gen. xi. 2. And *Nimrod* being a great Hunter *began to be a mighty one in the Earth*, or a great Prince and Commander among his Brethren; for they ſaid, *Let us build us a City* and a high Tower; or in the Language of the Eaſt, *a Tower whoſe Top may reach unto Heaven; and let us make us a* NAME, that is, let us chooſe a CHIEF or CAPTAIN, *leſt we be ſcattered abroad upon the Face of the Earth*, Gen. xi. 4. For in this Senſe it is, that this Word is made uſe of, 2 *Sam.* xxiii. 17, 18, 19. where it is ſaid, *Theſe Things did theſe three mighty Men. And Ibiſhai the Brother of Joab, the Son of Zeruiah*, WAS CHIEF AMONG THE THREE, *and he lift up his Spear againſt three hundred, and ſlew them, and* HAD THE NAME AMONG THREE. *Was he not moſt honourable of three? therefore he was their* CAPTAIN. As if having the *Name*, and being their *Chief* or *Captain* were ſynonymous Terms. Theſe Perſons therefore made choice

(*o*) *Shinar* lies about South-Weſt from Mount *Ararat*.

of

of *Nimrod* for their *Chief*, that he might keep them together, *leſt they ſhould be ſcattered abroad upon the Face of the Earth.* A. P. D. 102.

THIS Tranſaction *Beroſus* relates from the *Chaldean* Records to have happened a hundred and thirty Years after the Flood, which Tradition ſeems to me founded upon Reaſon; for if we ſuppoſe the firſt Diſperſion of the Sons of *Noah* to have begun ſoon after the Birth of *Peleg*; from the Time of their leaving their Father in *Armenia* till their Arrival at *Shinar* muſt take up a large Space of Time, when we conſider ſo great a Body of Men marching with their Herds and their Flocks, and their little ones in an unknown World. It may therefore be well ſuppoſed to be thirty Years before they were ſo ſettled in the Plains of *Shinar*, as to attempt forming themſelves into a regular Empire. In which thirty Years, from fourteen thouſand ſix hundred ninety-ſix, which was the Number that *Japhet*, *Sem* and *Ham* with their Deſcendents conſiſted of, when they parted from their Father *Noah*, they according to the former Method of Computation were encreaſed to one hundred and five thouſand four hundred fifty-one; ſo that if we caſt off the odd Numbers of five thouſand four hundred fifty-one, on account of the Failure of ſome Women in breeding regularly, and other Accidents, there will remain one hundred thouſand Souls in the Plains of *Shinar*, in the hundred and thirty-ſecond Year after the Flood; which would be too large a Number to live together with Conveniency, when the Men had no Occupation nor Method of Livelihood, but the Care of their Herds and their Flocks. For which Reaſon it being neceſſary, as well upon their own Account as for the Culture and 131.

A. P. D. 131. Improvement of the other Parts of the habitable World, to make a ſecond Diſperſion, God obliged them to abandon their Scheme of erecting themſelves into one Monarchy under one *Name*, by ſending a Confuſion of Languages among them.

FOR theſe People having *dwelt* together for ſome Time in the Plains of *Shinar*, Gen. xi. 2. and being deſirous to form themſelves into a Society with *Nimrod* at their Head, began to build themſelves *a Tower, whoſe Top might reach unto Heaven. Then Jehovah* (q) *ſaid, behold the People is one, and they have all one Language; and this they begin to do, and if they are let alone, nothing will be reſtrained from them, which they have imagined to do. Let us go down and there confound their Language, that they may not underſtand one another's Speech. So Jehovah ſcattered them abroad from thence upon the Face of all the Earth: Therefore is the Name of it called* BABEL, *becauſe Jehovah did there confound the Language of all the Earth*, Gen. xi. 6---9.

I AM very ſenſible, that many learned Chronologers have ſuppoſed this grand Diſperſion to have happened ſoon after the Birth of *Peleg*, and before his Name was given him, which they ſuppoſe to have been given him on account of this latter and great Diſperſion. But this Name might have

(q) The *Jews* never pronounced this Word *Jehovah*, but called it the ineffable Name; and inſtead thereof in their Synagogues pronounced the Words *Elohim* or *Adonai*. The Authors of the Sept. Verſion of the Bible, who were *Jews*, accordingly always tranſlated it by the Word Κύριος, which we have followed in our *Engliſh* Tranſlation, and therefore render it *the* LORD; which has been the Occaſion of ſome Miſtakes.

Been

been given him as well upon account of the firſt Diſperſion as this latter one, nothing appearing to the contrary. But ſuppoſing it given him on account of this latter and great Diſperſion, it might either have been given him prophetically ſoon after his Birth, as *Noah*'s and *Jacob*'s were, or it might have been given him at the Time of the Fact, though he was thirty Years of Age. For thus we find that the two Sons of *Moſes* were not named, either at their Birth or at their Circumciſion, but after the *Egyptian* Deliverance, when *Jethro* brought them to *Moſes* at *Rephidim*, Ex. iv. 20, 25. xviii. 3, 4. Nor did *Adam* probably give his Wife the Name of *Eve*, till after ſhe was Mother of a Child or Children, *Gen.* ii. 23. iii. 20. In like Manner *Nabal* probably did not receive his Name till after he had ſhewed his Folly, 1 *Sam.* xxv. 25. And *Joſeph*, though he was thirty Years of Age when he ſtood before *Pharaoh*, was then named by him *Zapnah-Paaneah*, Gen. xli. 45, 46. But I rather am inclined to ſuppoſe the Name of *Peleg* given him at or ſoon after his Birth than later in Life; becauſe the Names which are given to Perſons when they are grown up muſt be upon account of ſome particular and diſtinguiſhing perſonal Qualification, whereas the *Diſperſion* was not of that Kind. A. P. D. 131.

THIS general Diſperſion of the three Sons of *Noah* being begun, *Japhet* the eldeſt went into that Part of the *Leſſer Aſia* which borders upon the *Euxine* and *Mediterranean* Sea, and from thence peopled the Iſles of the *Gentiles*, Gen. x. 5. That is, the (*r*) Lands near or bordering on the Seas.

(*r*) Mead's Diſc. l. 1. d. 49.

A. P. D.
131.

SEM with his third but favourite Son *Arphaxad*, and his Progeny *Salah*, *Heber*, *Peleg* and *Joktan*, moved towards that Part of *Chaldea* which borders upon *Meſopotamia*, and ſettled at *Ur* of the *Chaldees* (*s*); for that *Joktan* went along with them is plain from hence, becauſe at this Time he could not be above thirty Years of Age as he was the younger Brother to *Peleg*, and therefore could not have a Progeny of his own ſufficient to ſupport him in a new Settlement, tho' when his Family was grown up he went afterwards and fixed his Dwelling from *Meſha*, as thou goeſt unto *Sephar* a Mount of the Eaſt, *Gen.* x. 30. *Arphaxad*'s eldeſt Son *Elam*, *Gen.* x. 22. went into *Perſia*, the Inhabitants of that Country being called *Elamites*, Iſ. xxi. 2. *Jer.* xxv. 25. *Acts* ii. 29. *Aſſur* his ſecond Son went out and builded *Nineveh* and *Rehoboth*, and *Calah*, and *Reſen*, Gen. x. 11. *Lud* the fourth Son went into the *Leſſer Aſia*, and from him came the *Lydians*. *Aram* his younger Son went to ſettle in the Country of *Kir* in *Iberia*, now called *Georgia*, where the River *Cyrus* runs, but was afterwards brought from thence by the Command of God, *Amos* ix. 7. and took Poſſeſſion of all that Country which lies between the two great Rivers of the *Tygris* and *Euphrates*, from whence it is called in *Hebrew Aram-Naharaim*, or the Country of *Aram between the two Rivers*, *Gen.* xxiv. 10. *Judg.* iii. 8, *&c.* and in *Greek* Συρία Μεσοποταμία, or for Shortneſs Μεσοπο͵αμία, which ſignifies the Country between the two Rivers. He afterwards paſſed over the *Euphrates*, and took Poſſeſſion of *Syria*, properly ſo called, which in the *Hebrew Bible* is univerſally called the

(*s*) Gen. xi. 28. Jud. v. 6.

Country

Country of *Aram*, and the *Syrians* are in the *Hebrew* al- A. P. D.
ways called *Aramæans*. How this Country came to be 131.
called *Syria*, and the Inhabitants to be called *Syrians*, inſtead of *Aramæans*, cannot be poſitively determined; but if I may be allowed to conjecture, I apprehend, that as the Inhabitants were called *Aramæans*, becauſe they were deſcended from *Aram*, ſo they were called *Kyrians*, and for Softneſs of Pronunciation, *Syrians*; becauſe they originally came from *Kyr* in *Iberia*. To which Place they were afterwards re-tranſplanted, when they were ſubdued by *Tiglah-pileſer*, who took *Rezin* their King, and made his Subjects Captives, *Amos* i. 4, 5. 2 *Kings* xvi. 5---9.

HAM with his Progeny took Poſſeſſion of the South-Weſtern Parts of the World, leaving his Grandſon *Nimrod*, the Son of *Cuſh*, behind him at *Babylon*, who erected the Kingdom of *Babel*, and builded *Erech*, and *Accad*, and *Calneh* in the Land of *Shinar*, Gen. x. 10. And having croſſed the *Euphrates*, *Cuſh* his eldeſt Son took Poſſeſſion of *Arabia*, a great Part of which is well known by the Name of his two Sons, *Seba* and *Havilah*, and his Grandſon *Sheba*. His Territories therefore reached from the *Perſick* Gulph to the Borders of *Egypt*. Whenever therefore we find any Mention made in the *Hebrew* Bible of the Land of *Cuſh*, it ought to be underſtood of this Country, and not of *Æthiopia*, as it is falſely tranſlated in our Bible, in many Places; for that the Land of *Cuſh* lay North-Eaſtward of *Egypt*, is plain from many Paſſages in Scripture: Thus in particular the Prophet *Ezekiel*, ſpeaking of the Deſolation of *Egypt* ſays, *I will make the Land of Egypt utterly waſte and deſolate, from the Tower of Syene, even unto the Border*

of

A. P. D. 131. *of Cuſh*, Ezek. xxix. 10. Now it is univerſally acknowledged, that *Syene* is the moſt Southern Town in all *Egypt*, bordering upon *Æthiopia*. It is therefore Nonſenſe to tranſlate this, as we have done it in our *Engliſh* Tranſlation; that *I will make the Land of Egypt utterly waſte and deſolate, from the Tower of Syene, even unto the Borders of Æthiopia*; becauſe there is not one Inch of Land between *Syene* and *Æthiopia*, but the whole Length of *Egypt* runs from *Syene* to the Land of *Cuſh*, or *Arabia Petræa*: And therefore *Jethro*'s Daughter the *Midianite*, the Wife of *Moſes*, whom he married near Mount *Sinai*, is called in the *Hebrew*, a *Cuſhite*, Num. xii. 1. though our Tranſlation calls her an *Æthiopian*. And the Prophet *Habbacuc* ſpeaks of *Midian* and *Cuſh* as neighbouring Principalities, *Hab.* iii. 7. In like manner the *Arabians*, that is, the Inhabitants of *Arabia Felix*, are mentioned as Neighbours to the *Cuſhites*, 2 Chron. xxi. 16; whereas all *Egypt* lies between *Æthiopia* and any Part of *Arabia*. Then *Ham* with his other Sons *Metſir*, *Phut*, and *Canaan*, moved ſtill farther Weſtward till he came to the *Mediterranean* Sea, where he fixed his Son *Canaan*, where he poſſeſſed and peopled all that Country. Where it was that *Ham* croſſed the *Euphrates* is not certain, but I think it moſt likely, that he marched a good Way up the River before he was able to croſs it, and that he enter'd into *Canaan* at the Northern End of it, becauſe *Hamath*, which was the Northern Boundary of the Land of *Canaan*, 1 Chron. xiii. 5. Num. xxxiv. 8. 1 Kings viii. 65. 2 Chron. vii. 8. is, as Mr. *Bedford* has obſerved, probably from thence ſo often called *the entering in of Hamath*, Judges iii. 3, *&c.* which City was ſo called from *Canaan*'s youngeſt Son *Hamath*, the

the Father of the *Hamathites*, Gen. x. 18. And as *Ham* advanced towards the South, he diſpoſed of the Sons of *Canaan*, and ſpread them abroad, *Gen.* x. 18. till he came to the Place where he built the famous City of *Arba*, or *Kirjath-Arba*, ſo called from *Arba*, the Father of *Anak*, and probably a Grandſon of *Canaan*'s, who was a great Man among the *Anakims*, Joſh. xxi. 11, 14, 15; which City was afterwards called *Hebron*, Judges i. 10. Rabbi *Solomon* ſays, that this City was built by *Cham*, the Son of *Noah*, which is no unreaſonable Suppoſition; ſince according to *Moſes* it was built ſeven Years before *Zoan* in *Egypt*, Num. xiii. 22: For though it was called after his Great Grandſon *Arba*, *Ham* might have been the Occaſion of its being built in his Paſſage towards *Egypt*. It is ſaid by ſome (*t*), that *Adam* was buried there; but the traditionary Reports of the *Jews*, *Turks* and *Arabians*, concerning the antient Patriarchs, who lived as well after the Flood as before it, are ſo numerous and ſo abſurd, that in my Opinion they have done great Hurt to Religion; and where they are not ſupported by the Hiſtory of the *Old Teſtament*, I think it much more prudent not to take any Notice of them, than to do them the Honour of being mentioned. A. P. D. 131.

THE Authors of the *Univerſal Hiſtory* ſuppoſe thoſe *Anakims*, who were expell'd by *Caleb* from *Hebron*, as mention'd *Joſh.* xiv. 14; xv. 13, 14. to be deſcended from *Anah*, one of the Deſcendents of *Seir*, in the Land of *Edom*, who is

(*t*) Vide Hieron. in Epitaph. Paulæ, & in Qu. Heb. in Geneſ. & in locis Hebr. in Arbog. & Comment. in Matth. xxvii.

ſaid

A. P. D. 131. said to have found Mules in the Wilderneſs, *Gen.* xxxvi. 24. And as this *Anah* was contemporary with the Sons of *Eſau*, they therefore ſuppoſe the Place where theſe *Anakims* lived, at the Time of *Caleb*, to have been originally called *Hebron*, and afterwards to have had the Name of *Kirjath-Arba* given it from *Arba* the Father of this *Anah*. (*u*) But it is manifeſt, that this Suppoſition cannot be true; becauſe that this *Anah* was the Son of *Gibeon* the Son of *Seir*, and not the Son of *Arba*, Gen. xxxvi. 20, 24: And that he did not live in *Canaan*, where *Hebron* was ſituated, but in Mount *Seir* in the Land of *Edom* bordering on the Wilderneſs of *Kadeſh*, which Land *Moſes*, or *Joſhua*, did not attempt to conquer, but were commanded not to meddle with it, no not ſo much as with a Foot-breadth, *Deut.* ii. 4, 5; which *Seir* is therefore expreſly called an *Horite*, and not a *Canaanite*, Gen. xxxvi. 20, 21, 29. Theſe Authors indeed ſay, that theſe *Anakims*, conquered by *Joſhua* and *Caleb* in *Hebron*, *were of an Origin diſtinct from the* Canaanites, *as is thought*; but the Scriptures are very poſitive to the contrary, for the Author of the Book of *Judges* expreſly calls them *Canaanites*; and as expreſly ſays, that the original Name of this Place was *Kirjath-Arba*, and had the Name of *Hebron*, or *Chebron*, given to it afterwards, *Judg.* i. 9, 10. *Joſh.* xiv. 15.

WHEN *Ham* left *Arba* he moved ſtill farther Southward, and fixed *Iva* his Grandſon by *Canaan*, and his Poſterity the *Hivites*, *Avites*, or *Avims*, by which Names they are indifferently called, in the moſt Southern Part of

(*u*) Univerſal Hiſt. Vol. I. p. 333.

all

all the Land of *Canaan*, from *Gaza* or *Azzah* to the Borders of *Egypt*, Deut. ii. 23. Theſe People lived in *Hazerim*, that is, in Tents or Huts placed in a ſquare or circular Form, ſo as to leave an Area in the Middle, for ſo the Word *Hazerim* properly ſignifies, *Lev.* xxv. 31. *Joſh.* xxi. 12. Where it was that *Canaan* fixed his own Habitation is not ſo certain, for the Land of *Canaan* is deſcribed to have reached from *Jordan* Eaſtward to the great Sea (the *Mediterranean*) Weſtward; and from the Wilderneſs of *Sin* in the South to the entring in of *Hamath* in the North, *Num.* xxxiv. 1.--12. or from *Sidon* to *Gaza*, Gen. x. 19. With which *Beroſus* agrees and ſays, that *Canaan* fixed his Habitation from *Damaſcus* to the Extremities of *Paleſtine*; which whole Tract of Land is frequently included under the Denomination of the Land of *Canaan*, Gen. xvii. 8. Lev. xxv. 38. Deut. xxxii. 49, *&c.* and was actually peopled by *Canaan* and his Children, and therefore all the Inhabitants of this Land, whether *Amorites*, or *Hivites*, or *Hittites*, or *Jebuſites*, &c. are all in general included under the Appellation of *Canaanites*, Gen. xxiv. 3. Num. xxi. 3. Nehem. ix. 24: And yet it is likewiſe manifeſt, that there was a particular Part of this Land which was in a more extraordinary manner called the Land of *Canaan*, in Diſtinction from the Reſt of the Land of *Canaan*; the Inhabitants whereof were alſo particularly called *Canaanites*, and are frequently mentioned under that Denomination, as a ſeparate and diſtinct People from the Reſt of the Inhabitants of the Land, from the *Hittite*, and *Amorite*, and *Perizzite*, and *Hivite*, and *Jebuſite*, as in *Exod.* iii. 8. and in numberleſs other Places. It ſeems, therefore, more than probable, that theſe *Canaanites* were ſo call'd, as being Inhabitants of A. P. D. 131.

A. P. D. 131. that Part of the Land of *Canaan*, where *Canaan* himſelf ſettled; and were for this Reaſon particularly diſtinguiſhed by this Title. Now, in order to find out where this particular Part of the Land of *Canaan* lay, we may obſerve, that when *Abraham* came afterwards into the Land of *Canaan* he is not mentioned to have reſted any where, till he came to the Place of *Sichem*, unto the Plain of *Moreh*; and that *Moſes* there makes a particular Remark, that *the* Canaanite *was then in the Land*, Gen. xii. 6; that is, that the Inhabitants of this Part of the Land were particularly ſpecified by the Name of *Canaanites*. Afterwards *Abraham* removed from thence to a Mountain on the Eaſt of *Bethel*, and pitched his Tent, having *Bethel* on the Weſt and *Hai* on the Eaſt; and when he came back to to this Place, upon his Return out of *Egypt*, it is obſerved, that *the* Canaanite *and* Perizzite *were then in the Land*, Gen. xiii. 1.---7. that is, that the Inhabitants of this Part of the Land were partly *Canaanites*, and partly *Perrizites*; whence it may reaſonably be concluded, that the Borders between the *Canaanite* and *Perrizite* were ſomewhere hereabouts between *Bethel* and *Hai*; but that *Sichem* was at that Time inhabited by none but *Canaanites*, though the *Perrizites* afterwards incroached upon them, and advanced their Borders even unto *Sichem*, Gen. xxxiv. 30. It is further to be obſerved, that when *Joſhua* came into the Land of *Canaan* to conquer it, and had taken *Jericho*, and burnt *Hai*, and had reſcued *Gibeon*; then *Jabin* King of *Hazor* ſent to *Jobab* King of *Madon*, and to the King of *Simron*, and to the King of *Achſhaph*, and to the Kings that were on the North of the Mountains, and of the Plains South of *Chinnereth*, and in the Valley, and on the Borders

Borders of *Dor* on the Weſt, and to the *Canaanites* on the Eaſt and on the Weſt, and to the *Amorite* (*x*) and the *Hittite*, and the *Perizzite*, and the *Jebuſite* in the Mountains, and to the *Hivite* under *Hermon* in the Land of *Mizpeh*. And they went out, &c. *Joſh.* xi. 1.---4. A. P. D. 131.

Now it is manifeſt, that all theſe Kings and their ſeveral Nations were all Inhabitants of the Land of *Canaan*; and yet here is the *Canaanite* ſpoken of as a particular People, of which this *Jabin* who lived at *Hazor* was probably the King; for in the Time of *Deborah*, *Jabin* the then King of *Hazor* is called King of *Canaan*, *Jud.* iv. 24. who, as the moſt potent of all the Princes here mentioned, or, as *Joſhua* expreſſes it, as Head of all theſe Kingdoms, *Joſh.* xi. 10. ſummoned his neighbouring Kings all around to his Aid and Aſſiſtance; and from the Situation and Diſpoſition of theſe Allies and Confederates it appears, that *Canaan*, ſtrictly ſo called, was that Part of the Land of *Canaan*, the northern Border of which paſſed from *Sidon* by the entring in of *Hamath* to the River of *Jordan*. Its Eaſtern Boundary ſeems to have the River *Jordan* with the Lakes *Semechon* and *Genneſareth*: Its Southern Borders were the Mountains South of *Chinnereth* or *Genneſareth* inhabited by the *Hittite*, *Perizzite*, and *Jebuſite*; and its Weſtern Border was the *Mediterranean* Sea from *Dor* to *Sidon*. The *Canaanites* are therefore ſaid to dwell by the Sea, *Num.* xiii. 29. *Joſh.* v. 1. and to dwell on the Eaſt and on the Weſt, *Joſh.* xi. 3. that is, in the Vallies on the Eaſt and

(*x*) See Num. xiii. 29. *the* Canaanites *by the Sea.* Q. May not that mean the Sea of *Tiberias?*

A. P. D. 131. on the Weſt, 1 *Chron.* xii. 15, or in the Vallies from the Sea of *Tiberias*, or *Genneſareth* on the Eaſt, to the *Mediterranean* Sea on the Weſt; which Portion of Land was afterwards diſtributed among the Tribes of *Ephraim*, *Zebulon*, *Aſhur*, *Naphthali*; and the half Tribe of *Manaſſeh*; who were nevertheleſs not able to drive the *Canaanites* (*x*) out of *Bethſean* (*y*), nor *Ibleam*, nor *Dor*, nor *Endor* (*z*), nor *Taanach* (*a*), nor *Megiddo*, nor *Gezer*, nor *Kitron*, nor *Nahalol*, nor *Accho* (*b*), nor *Sidon*, nor *Ahlab*, nor *Achzib* (*c*), nor *Helbah*, nor *Apheck* (*d*), nor *Rehob* (*e*), nor *Bethſhemeſh* (*f*), nor *Bethanah*: All which Towns lay within the Precincts of that Part of the Country which has ſince been known by the Names of *Phœnicia*, or *Syro-Phœnicia*, that is, *Phœnicia* in *Syria*. And accordingly we find the *Syro-Phœnician* Woman who came to our Saviour to deſire him to heal her Daughter, *Mark* vii. 26. when he was in the Coaſts of *Tyre* and *Sidon*, called by St. *Matthew*, *a Woman of* Canaan, *Mat.* xv. 22. and *Simon Zelotes*, who was probably born and bred at *Nazareth* in *Galilee*, *Mat.*

(*x*) Joſh. xvii. 11. Jud. i. 27, 33.

(*y*) Or *Scythopolis*, which was probably the moſt Southern Boundary of the *Canaanites* on the River *Jordan* as it was afterwards of *Galilee*.

(*z*) *Endor* was at the Foot of Mount *Hermon*, on the Borders of the Valley of *Jezreel*, now *Eſdraelon*.

(*a*) *Taanach* and *Megiddo* were near the River *Kiſhon*, at the Foot of Mount *Carmel*, Jud. v. 19, 21.

(*b*) Now *Ptolemais*. (*c*) Now *Zib*.

(*d*) *Apheck* was in the Valley of *Jezreel*, 1 Sam. xxix. 1.

(*e*) *Rehob* lay in the Road to *Hamath* in going from the South.

(*f*) *Bethſhemeſh*, probably *Balbeck*, in the Valley between *Libanus* and *Antilibanus*, in the Limits aſſigned to the Tribe of *Naphthali*, Joſh. xix. 38, 39

was

xiii. 54.--57. *Mark* vi. 1.--5. is called, by way of Di- A. P. D.
ſtinction, *Simon* the *Canaanite*, Mat. x. 4. Mark iii. 18: 131.
So that *Canaan* at his firſt Entrance into this Land probably ſettled ſomewhere about *Hazor* in the North, and then by Degrees moved Southward as far as the Plain of *Moreh*, in the Country of *Sichem*, not far from whence he probably finiſhed his Days, at *Salem* a City of *Sichem*, *Gen.* xiv. 18. xxxiii. 18.

BEROSUS ſays, that in the fifteenth Year of *Nim-* 145.
rod, *Oceanus* with his Wife *Thetis* went into *Egypt* and ſettled upon the Sea Coaſts near the *Nile*, and that the Sea was called *Oceanus* after him. Now in order to find out who it was, and what it was that gave Foundation for this Tradition, I muſt beg Leave to be indulged in a Conjecture, which I am encouraged to make from the Name of *Peles*, and the Situation of *Peluſium*. It is certain, that in the fifteenth Year of *Nimrod*, *Peles* the Father of the *Philiſtim*, or, as he is called in *Plutarch* (*i*), *Peluſius* and *Paleſtinus*, might have been about ſixty or ſeventy Years of Age; and as certain it is, that *Pelduſium* was ſituated upon the Sea Coaſt, where the moſt Eaſtern Branch of the *Nile* empties itſelf into the Sea; from whence that Branch has been always called the *Peluſiack* Branch, and that Part of the Sea over-againſt it, has been always known by the Name of the *Peluſiack* Mouth of the *Nile*; but the Difficulty is, how to account for the Sea's being called *Oceanus* from thence. To which the Anſwer is, that this is a Miſtake, and that the Sea was from hence called *Pelagus*, and not *Oceanus*; but that in

(*g*) Plut. de Iſid. & Oſir.

Length

A. P. D. 145. Length of Time the Names were changed the one for the other, when the Origin of the Word was forgotten. It is known to be a common Practice with the *Greeks*, when one *Hebrew* Word can be render'd by two *Greek* Words, to uſe either of the *Greek* Words indifferently, though it frequently makes a great Alteration with regard to the Senſe; of which many Inſtances may be given both in the *Old* and *New Teſtament*. The Radical Word פלש, from whence *Peles* and *Peluſium* are derived, is in the *Lexicons* rendered by *Volvere*, *Volutare ſe*, to *roll*; and therefore, was a very proper Origin for the *Greeks* to borrow their *Greek* Word Πέλαγος from. And what further perſwades me, beſides this traditional Hiſtory of the Sea being named after one of the Sons of *Noah*, to think that the *Greek* Word Πέλαγος is derived from *Peles* is, that the *Greeks* do not know from whence it is derived: The Etymologiſts ſay, Πέλαγος *quaſi* Τήλαγος, *utpote* τῆλε τῆς γῆς; but I am ſure this is a far fetched Derivation. And as the Words Πέλαγος and Ὠκεανὸς were indifferently uſed by the *Greeks* to ſignify the *Sea* (*i*); hence probably came this Piece of traditionary Hiſtory of the Settlement of one of the Sons of *Noah* at the Mouth of the *Nile* to be told of *Oceanus*, inſtead of *Pelagus*.

(*i*) *Ariſtotle* in his Treatiſe *De Mundo* ſays, Πέλαγος δὲ τὸ μὲν ἔξω τῆς Οἰκουμένης Ἀτλαντικὸν καλεῖται καὶ Ὠκεανὸς, περιῤῥέον ἡμᾶς. And I cannot but obſerve, that this Expreſſion of *Ariſtotle*'s, Πέλαγος τὸ περιῤῥέον ἡμᾶς, ſeems to confirm the Derivation above given of Πέλαγος from פָּלַשׁ *Palaſh*, *Volvere*, *volutare ſe*.

HAM

A. P. D. 145.

HAM having ſettled his Grandſon *Caſkal* with his Great Grandſons *Peles* and *Capthor*, at the Entrance into *Egypt*, he then fixed his Son מצר, *Metſir*, a little higher up, where he built *Zoan*, which ſignifies *Removal*, about ſeven Years after the Building of *Kirjiath-Arba*, or *Hebron*, in *Canaan*, Gen. xxiii. 2. Num. xiii. 22. Joſh. xiv. 15, which City was alſo in after Ages called *Tanis*; for the *Greeks*, whenever they pronounced a Word which began with the *Hebrew Tſadi*, pronounced it as a *T*, but the *Phœnicians* as an *S*, and hence the Town of *Tſor* came to be called by the *Greeks Tyre*, but by the *Phœnicians Sor*, as it is called to this Day. In like manner the *Hebrew* מצר *Metſir*, is by *Sanchoniatho*, a *Phœnician* Writer, rendered Μισωρ, or *Miſor*. So alſo *Zoan* or *Tſoan* came to be called by the *Greeks Toan* or *Taan*, and with a *Greek* Termination *Tanis*: But by the *Phœnicians Soan*, or *Saan*, as it is written in the *Samaritan Pentateuch*, Num. xiii. 22. Some Time after the *Babyloniſh* Captivity, this Place obtained the Name of *Heliopolis*, or the *City of the Sun*, from its known Regard to the Worſhip of the Sun. That it obtained this Name about that Time is plain from hence; becauſe the Prophet *Ezekiel*, who wrote during the Captivity, calls it by the Name of *Zoan*, and yet *Herodotus*, who wrote about one hundred, or one hundred and twenty Years afterwards, calls it *Heliopolis*. Now it is obſervable, that both *Diodorus* and *Herodotus* ſay, that *Pſammitichus*, who was the Predeceſſor (*k*) of *Pharaoh-Necho* who was conquered by *Nebuchadnezzar*, was the firſt of the *Egyptian* Princes that

(*k*) Jer. xlvi. 2. 2 Chron. xxxvi. 11—21. 2 Kings xxiv. 7.

gave

A. P. D. 145. gave Encouragement to the *Grecians* to ſettle in *Egypt*. And it is not likely, that the *Egyptians* would call their Cities by *Grecian* Names till ſome Time after the *Grecians* were permitted to ſettle there. It is not certain when it was that the Name of *Metſir* was changed into *Pharaoh*, which is a Word of the ſame Import, though of different Sound; for, according to *Sanchoniatho*, *Metſir* ſignifies *well-freed*, or *thoroughly-freed*, and *Pharaoh* in the *Hebrew* ſignifies the ſame Thing, being a Derivative from פרע *Pharah*, *to free*: But probably it was ſome one of his Succeſſors who at firſt took this Name for Diſtinction-ſake, which continued as a royal Title afterwards to all his Succeſſors. However, it is to be remarked, that in the Language of the Scriptures *Egypt* is always called by the Name of the Land of *Metſir*, except twice or thrice in the Book of *Pſalms*, where it is called the Land of *Ham* (*l*); and the *Egyptians* are called *Mizraim*, which ſignifies, either the Sons of *Metſir*, or the Inhabitants of the Land of *Metſir*; and indeed to this very Day, the *Arabians* call the *Lower Egypt* by the Name of *Metſir*, or *Meſtre*.

HAM, having left his Son *Metſir* at *Zoan*, removed himſelf higher up into *Egypt*, till according to *Beroſus* he ſettled at *Chemys*, or *Chamus*, in the *Upper Egypt*, which City was ſo called in Honour of him, he being indifferently called either *Ham*, or *Cham*; and from hence that Part of *Egypt* is by the *Copts*, who are the Remains of the original Inhabitants, and poſſeſs the *Upper Egypt*, called *Chami* to this Day; which City of *Chemys* I take to be the

(*l*) Pſal. lxxviii. 12; cv. 23; cvi. 22.

ſame

ſame with that which in Scripture, is called *No-Ammon* (*m*), which literally ſignifies the City, or *Habitation* of *Ham*; for that *Ammon* and *Ham* were only different Names for the ſame Perſon, is manifeſt from comparing *Gen.* xiv. 5. and 1 *Chron.* iv. 40. with *Deut.* ii. 20. This City was the Seat of Empire in the *Upper Egypt*, till it was removed from thence to *Thebes*; for here it was that *Egyptus*, that famous King of *Egypt* lived, from whom that Kingdom has ever ſince received its Denomination; for *Herodotus* poſitively calls his Brother *Danaus*, a *Chemite* (*n*). A. P. D. 145.

HIS Grandſon *Pathros* proceeded ſtill higher up, and ſettled at *Pathros*, If. xi. 11. Jer. xliv. 1. the Situation of which Place it not certainly known, but probably was at or near *Thebes*.

NEPH, or *Nephat*, the Father of the *Naphtuhim* advanced ſtill further, and went as high up as *Syene*, and ſettled between *Syene* and *Meroe*; whence that Region was from him called *Napata*, where Queen *Candace* afterwards reigned, according to *Strabo* (*o*).

LUD with his Children the *Ludim* went higher up the *Nile*, and poſſeſſed themſelves of *Ethiopia*, and became famous for *drawing the Bow*, If. lxvi. 19. Jer. xlvi. 9. for which they continued famous to the Time of *Cambyſes*, of whom *Herodotus* (*p*) tells the following Story: That *Cambyſes* having

(*m*) It is mentioned as famous for its Populouſneſs and Riches by *Ezek.* xxx. 14, 15, 16. and *Nahum* iii. 3. (*n*) Her. l. 2.
(*o*) Strabo, Lib. 17. (*p*) Herod. Lib. iii. Thalia.

A. P. D. 145. a Mind to invade *Ethiopia*, ſent ſome Perſons with Preſents to the King of *Ethiopia*, but with Inſtructions to make proper Obſervations about the Country at the ſame Time; who being arrived, and having made their Preſents and their Speech, the *Ethiopian* King not doubting but they were Spies, returned this Anſwer. "It was not from any "conſideration of my Friendſhip that the King of *Perſia* "ſent you to me with theſe Preſents; neither have you "ſpoken the Truth; but are come into my Kingdom as "Spies. If *Cambyſes* was an honeſt Man he would deſire "no more than his own, and not endeavour to reduce a "People under Servitude who have never done him any "Injury. However, give him this Bow from me, and let "him know, that the King of *Ethiopia* adviſes the King of "*Perſia* to make War againſt the *Ethiopians*, when the "*Perſians* ſhall be able to draw ſo ſtrong a Bow." When he had ſaid thus, he looſened the String, and delivered the Bow to the Ambaſſadors. From *Lud* this Country was called originally *Lydia*, If. lxvi. 19. Jer. xlvi. 9. Ezek. xxx. 5, and its Inhabitants *Ludim*, or *Lydians*; which *Ludim* are in the *Jeruſalem Targum*, in *Gen.* x. 13. called *Mareotes*, which ſhould be read *Meroites*, that is, the Inhabitants of *Meroe*, the capital City of *Ethiopia* (*q*).

LAAB with his Poſterity the *Lehabim* croſſed over the *Nile*, and went and ſettled on the Weſtern Side thereof, from whom came the *Lehabim*, or *Lubim*, mentioned 2 *Chron.* xii. 3. xvi. 8. as coming with *Shiſhac* King of *Egypt* againſt *Rehoboam* King of *Judah*: And from whom that Part of *Africa* which they inhabited has ſince been called *Libya*. Where *Anam* ſettled with his Children, the *Ana-*

(*q*) Herod. l. 27.

mim

nim is not certain, but probably he alſo croſſed over the *Nile* along with *Laab*, his Brother, and *Phut* his Uncle; and hence alſo, the Inhabitants who dwelt in this Part of *Africa* are probably, by the Prophet *Ezekiel*, called a *mingled People*, Ezek. xxx. 5. *Phut* however having croſſed the *Nile* along with his Nephews *Laab* and *Anam*, went ſtill further Weſtward along the Coaſts of the *Mediterranean* Sea; for according to *Ptolemy* there is a River in *Mauritania* which goes by the Name of *Phut*, which is alſo confirm'd by St. *Hierom*; who ſays, that the adjacent Region is alſo called *Regio Phytenſis*, or *the Country of* Phût (*r*). *Moſes* makes no Mention of any of the Sons of *Phut*; and hence poſſibly aroſe the Differences about the Birth and Origin of *Atlas*, *Antæus*, &c. who were probably derived from him; ſome of whom being great Warriors, became famous for *handling the Shield*, Jer. xlvi. 9. what we in our Tranſlation render *Libyans*, being in the Original the Sons of *Phut*. See alſo *Ezek.* xxx. 5. A. P. D. 145.

REU having lived thirty-two Years, begets *Serug*, Gen. xi. 20. 164.

NIMROD, according to *Beroſus*, having reigned fifty-ſix Years, was tranſlated by the Gods, and *Belus* his Son ſucceeded in his Room. I ſuppoſe theſe two Kings of *Babylon*, *Nimrod* and *Belus*, to have been one and the ſame Perſon, to which I am perſwaded by the imaginary *Tranſlation* of *Nimrod* to the Skies without dying; and becauſe the Word *Bel* in the *Aſſyrian* Language ſignifies the ſame with *Baal* in the *Phœnician*, that is, *Lord* or *Prince*. The 187.

(*r*) Bedford Script. Chron. p. 228.

A. P. D. 190. Name of *Nimrod* therefore being loſt in the new Name of *Belus*, or *Prince*, gave Occaſion probably in after Ages to his *Tranſlation*; for by the Courſe of Nature he might have lived much longer than even to the Death of *Belus*: For *Salah*, who was born at an equal Diſtance of Deſcent from *Noah*, both being his great Grandſons, lived two hundred Years after the Death of *Belus*.

194. *SERUG* being thirty Years old begat *Nahor*, Gen. xi. 22.

223. *NAHOR* being twenty-nine Years old begat *Terah*, Gen. xi. 24.

242. IN the fifty-ſixth Year of *Belus*, according to *Beroſus*, *Saturnus*, or *Ham*, went into *Italy*, to his Nephew *Gomer*. This great Voyage in the Infancy of the World ſeems to me inconſiſtent with Truth: I ſuppoſe therefore that *Italy* might be firſt peopled about this Time; and as the firſt Poſſeſſor of a Country when his real Name was forgotten was in latter Ages called *Saturnus*, I imagine that *Beroſus*, or thoſe from whom he received this Piece of Tradition, hearing of a *Saturnus* in *Italy* about this Time imagined it to be *Ham*.

IN the ſame Year *Beroſus* ſays, that *Ammon* King of *Libya* had a Child by a young Woman whoſe Name was *Almanthea*; which Child, whoſe Name was *Dionyſius*, *Rhea*, *Ammon*'s Wife ſtole, and ſent it to be educated at *Nyſa* in *Arabia*; whence it is probable, that *Dionyſius* was ſo called from the Place of his Habitation, or ſuppoſed Education. The Word *Dio* in *Arabic*, according to Mr. *Fourmont*, ſignifying

fying *Lord*; he was therefore probably so called as being *Lord of Nysa*. We may therefore perhaps find out who this *Dionysius* was, if we can but discover who was Lord of *Nysa* about this Time. Now we find in the History of *Moses*, that about or a little after this Time there was a Quarrel between the *Avim* and the *Caphtorim*; for, says he, the *Avim* who dwelt in *Hazerim*, even unto *Azzah*, the *Caphtorim* who came out of *Caphtor*, destroyed them and dwelt in their stead: Where these *Avim* dwelt is also manifest to have been in the most Southern Border of the Land of *Canaan* adjoining to *Egypt*, because this Land of which the *Avims* were dispossessed, was afterwards called the Land of the *Philistines*, which undoubtedly bordered on *Egypt*. The Prophet *Jeremiah* therefore calls the *Philistines* (*s*) *the Remnant of the Country of Caphtor*. And the Prophet *Amos* (*t*) says, that the *Philistines* came *from Caphtor*. Now the Reason why these *Caphtorim* are also called *Philistim* is this, because *Peles* and *Caphtor* (*u*) were Brothers, and *Peles* being the elder Brother had probably the more numerous Issue at the Time of the Quarrel, and having assisted his Brother *Caphtor*, who seems to have been the Hero of the Transaction, in overcoming the *Avim*, had the greatest Part of the conquered Lands assigned unto him; and from him and his Sons the Country of the dispossessed *Avim* was afterwards called the Country of the *Philistim* or *Philistines* (*x*). The Use which I propose to make of these Remarks is to discover the Country of *Caphtor*, which of Consequence must have been in that Part of *Egypt* next adjoining the Lands of the *Philistines*. His Situation must therefore have been about Mount *Casius*, which *Herodotus* describes as be-

A. P. D. 242.

(*s*) Jer. xlvii. 4. (*t*) Amos ix. 7. (*u*) Gen. x. 14. (*x*) Jos. xiii. 3.

ing

A. P. D. 242. ing (*y*) the Boundary between *Egypt* and *Paleſtine*. And *Achilles Tatius* (*z*) mentions his ſeeing at *Peluſium*, which lay near the Foot of Mount *Caſius*, an Image of *Jupiter Caſius*, in the Form of a young Man with a Pomegranate in his Hand; which Pomegranate ſays he comprehends a Myſtery. But what explains this Myſtery is, that *Caphtor* in *Hebrew* ſignifies a *Pomegranate*. When therefore the *Greeks* came into this Country who never worſhipped either Beaſts or Plants, but ridiculed the *Egyptians* for ſo doing, and found a Stone or an Altar dedicated to ſome God with the hieroglyphical Mark of a Pomegranate on it, they immediately erected the Statue of a Man inſtead thereof, and gave him the Emblem of the Pomegranate to hold in his Hand; of which there is a Medal extant in the Collection of the Elector *Palatine*, on one Side of which is repreſented a Man with a Pomegranate in his Hand, and on the Reverſe this Motto, *ZEUC KACIOC*; whence it appears, that this *Jupiter Caſius* muſt have originally been the God *Caphtor*. What we have therefore now to prove is, that the Town of *Nyſa* was built upon Mount *Caſius*, and then I think it cannot be doubted but that this *Dionyſius*, or Lord of *Nyſa*, was alſo the famous *Caphtor* who was worſhipped under the Character of *Jupiter Caſius*. *Beroſus* only deſcribes *Nyſa* as a City in *Arabia*; but *Diodorus* (*a*) quotes *Homer* for ſaying in his Hymns that *Nyſa* was built upon the Top of an healthful Mountain in *Arabia* at a Diſtance from *Phœnicia*, but bordering upon *Egypt*. Which fixes the Situation of it directly on Mount *Caſius*, which alſo accounts for the Name of *Nyſa* being given to this Town, it probably being ſo called on Account of its Situation upon the Top of an high Hill; this Word in *Hebrew* ſignifying any thing that is *high*,

or

(*y*) Herod. l. 3. (*z*) Achil. Tat. l. 3. (*a*) Diod. l. 4. c. 1.

or *elevated*, being derived from the Verb נשׂה, *Naſa*, which in *Niph.* and *Pih.* that is, when it is pronounced *Nyſa*, ſignifies, according to *Buxterf*, *Suſtulit*, *extulit ſe*, *ſublatus eſt*, *Elatus*. Hence alſo *Virgil* in his *Æneids* ſays, A. P. D. 248.

Liber agens celſo Nyſæ de vertice Tigres.

Ænid. vi. v. 805.

BEROSUS ſays, that *Dionyſius* was educated at *Nyſa*; but *Diodorus* with more Probability ſays, that *Nyſa* was built by him; it being more likely that a Perſon ſhould be named after a Town of his own Building, than where he was barely educated. And that this Part of the Country, though in general it is ſuppoſed to belong to *Egypt*, yet in ſtrictneſs was looked on to belong to *Arabia*, is plain from hence, that when *Moſes* afterwards aſked Leave of *Pharaoh* to go into the Wilderneſs to ſacrifice to *Jehovah*, though he refuſed him Leave to go into the Wilderneſs, yet he gave him Leave to ſacrifice *in the Land*, Ex. viii. 25. whence it is manifeſt, that the Wilderneſs of *Etham*, or *Shur*, which almoſt ſurrounded Mount *Caſſius*, was not deemed ſtrictly ſpeaking to belong to *Egypt*. And hence it is, that the Town of *Nyſa* which was ſituated on Mount *Caſſius* is ſaid to be in *Arabia*; and *Philoſtratus* calls it a City in *India*, this Word being applied, as Mr. *Fourmont* (z) obſerves, to all Countries that were at a Diſtance from *Egypt*. And hence probably, that is, from the Hiſtory of *Caphtor* and his Conqueſts came all the traditionary Stories of the Wars and Victories of *Dionyſius* in the *Indies*, &c.

(z) Fourmont Reflex. Critic. tom. 1. p. 108.

AFTER

A. P. D.

248. AFTER a Reign of ſixty-two Years (*a*) *Belus* King of *Babylon* died, and was ſucceeded according to *Beroſus* by his Son *Ninus*; who deifying his Father and Mother erected a Temple to them under the Character of *Jupiter* and *Juno*.

267. IN the nineteenth Year of *Ninus*, *Janus* or *Noah* went into *Italy*, according to *Beroſus*; which Tradition I ſuppoſe to have ariſen from Vines being firſt planted or cultivated in *Italy* about this Time; and that the Perſon who did this from thence obtained the Name of *Janus*, or the *Wine-Planter*; which Name gave Riſe to the Tradition of *Noah*'s having been there, *Jain* in *Hebrew* ſignifying *Wine*.

270. THREE Years after the Arrival of *Janus*, he drove his Son *Saturnus* or *Ham* out of *Italy*, who returning to *Egypt* married *Rhea* the Wife of *Ammon*, and expelling *Ammon* drove him to *Crete*. This Piece of Tradition ſeems entirely owing to the different Names of *Saturnus*, and *Ammon*, or *Ham*, having been given to the ſame Perſon; for as I apprehend, that this occaſioned the Tradition of the Departure of *Saturnus* out of *Egypt*, *Anno* 242. to make Way for *Ammon*: So now *Ammon* is obliged to retreat, in Order to make Way for *Saturnus*, who is ſaid to have married *Rhea* the
271. Wife of *Ammon*, on whom he begot *Oſiris*, who was born the Year following, while *Saturnus* reigned in *Libya*.

(*a*) *Euſebius* ſuppoſes *Belus* and *Ninus* to be the ſame Perſon, and that he died in the forty-eight Year of the Life of *Thara*, that is, in the two hundredth and fiftieth Year after the Flood. Euſeb. Chron. p. 9.

IN

A. P. D.

IN the forty-third Year of the Reign of *Ninus*, *Dionyſius* the Son of *Ammon* and *Almanthea* expell'd *Saturnus* and *Rhea*, and adopting *Oſiris* made him King of all *Egypt*, according to *Beroſus*. I ſuppoſe therefore that about this Time there might have been ſome Wars in *Egypt*, occaſioned by the Encroachment of the *Avim* on their Neighbours the *Egyptians*; which Encroachment of the *Avim* on the *Egyptians* might poſſibly give Occaſion to the Tradition of the Paſtor-Kings reigning in *Egypt*, as mentioned by *Manetho*, five hundred Years before the Time of *Moſes*. But *Peles* and *Capthor* having driven them out of *Egypt* they thereby eſtabliſhed *Metſir*, or *Oſiris*, in his Throne at *Zoan*; and purſuing the *Avim* into their own Country diſpoſſeſſed them from thence, and eſtabliſhed themſelves in their Room, *Deut.* ii. 23. *Amos* ix. 7. The traditionary Authors therefore of the following Age hearing much Talk of this Son of *Ham*, and ſuppoſing all *Egypt* to be under one King dethroned *Ham* to make Way for the Kingdom of *Metſir*, or *Oſiris*; whereas the Probability is, that *Metſir* and *Ham* were both contemporary Princes; one reigning in the *Upper*, and the other in the *Lower Egypt* at the ſame Time. For it is to be remarked, that the *Copts* who inhabit the *Upper Egypt*, call *Egypt* to this Day by the Name of *Chami*, whereas the *Arabians* who principally poſſeſs the *Lower Egypt* call it by the Name of *Metſir*, or *Meſtre*.

291.

TERAH being now ſeventy Years of Age, and living at *Ur* of the *Chaldees* begat *Abraham*, Gen. xi. 26. This however is not without its Difficulties; for it is ſaid, *Gen.* xi.

295.

A. P. D. 293. 32. that *Terah* lived two hundred and five Years; and St. *Stephen* ſays, *Acts* vii. 4. that *Abram* did not leave *Haran* to go into *Canaan* till after the Death of *Terah*: So that according to this Account *Abram* could not have been born till the one hundredth and thirtieth Year of his Father's Age. There muſt therefore be ſome Miſtake in this Account, but where to place it is the Difficulty. In Order to rectify which, moſt of the (*b*) later Chronologers, ſince *Theodoret* and St. *Auguſtine*, have ſuppoſed, that *Haran* only was born to *Terah* when he was ſeventy Years of Age, but that *Nahor* and *Abram* were born afterwards, and therefore defer the Birth of *Abram* to the one hundredth and thirtieth Year of his Father's Age. But as the Words of the Text will not poſſibly bear this Interpretation; becauſe all antient Copies, Verſions, and Teſtimonies unanimouſly agree in ſaying, that (*c*) *Terah lived ſeventy Years and begat* Abram, Nahor, *and* Haran; and whereas all antient Copies, Verſions, and Teſtimonies agree, that *Abram* when he departed out of *Haran* was but (*d*) ſeventy-five Years old; the Miſtake muſt of Conſequence be in the Number of the Years of *Terah*'s Life; and if we look into the *Samaritan* Pentateuch we ſhall find this Miſtake rectified: For there it is ſaid, that *Terah* when he died was one hundred and forty-five Years old (*e*), which agrees exactly with the other Numbers and ſets every Thing to rights.

JOSEPHUS (*f*) agrees with the *Hebrew* Bible, and all the other Copies and Verſions, in ſuppoſing *Abram* to be

(*b*) And among the reſt, Sir *John Marſham*.
(*c*) Gen. xi. 26. (*d*) Gen. xii. 4. (*e*) Gen. xi. 32.
(*f*) Joſ. Ant. l. 1. c. 6. ſ. 6. c. 7. ſ. 1

born

born when *Terah* was ſeventy Years of Age. He likewiſe agrees with them in declaring, that he was Seventy-five Years old when he came from *Haran* into the Land of *Canaan*, and that his Father was then dead and buried in *Haran*, and yet runs into the Miſtake of ſuppoſing *Terah* to have lived two hundred and five Years. A. P. D. 293.

AFTER a Reign of fifty-two Years *Ninus* died, and was ſucceeded by his Widow *Semiramis*. *Ber.* 301.

SARAH born, being (*g*) ten Years younger than *Abraham*. 311.

PELEG having lived two hundred thirty-nine Years died; the Life of Man having been ſhortned from upwards of four hundred to upwards of two hundred Years, *Gen.* xi. 18, 19. 341.

NAHOR having lived one hundred forty-eight Years died; the Life of Man having been again reduced from upwards of two hundred to upwards of one hundred Years, *Gen.* xi. 24, 25. 342.

AFTER a Reign of forty-two Years *Semiramis* died, and was ſucceeded by her Son *Ninias*. *Ber.* 343.

ABRAHAM having married, as we may ſuppoſe, at about thirty Years of Age, and finding his Wife barren (*b*), about twenty Years afterwards took *Keturah* to be his Con-

(*g*) Gen. xvii. 17. (*b*) Gen. xi. 30.

A. P. D. 343. cubine, for this Fact cannot be delayed much later in his Life, ſince before he died he had Great Grand-children by her, *Gen.* xxv. 1---6. It has indeed been thought by the Generality of Writers, among whom *Joſephus* is one, that *Abraham* did not take *Keturah* to Wife till after the Death of *Sarah*; becauſe that the Words of *Moſes* ſeem to imply as much, when after ſpeaking of the Death of *Sarah*, he ſays, (*i*) *Then again Abraham took a Wife and her Name was Keturah.* In anſwer to which it is to be obſerved, that if *Moſes* had mentioned this Affair ſooner it would have broken in upon the Thread of his Hiſtory: And as (*k*) *Keturah*'s Hiſtory was of no great Conſequence, the Account of it was therefore deferred; but *Hagar*'s Hiſtory, which was a Type of one of the Covenants, *Gal.* iv. 22. was neceſſary to be told. It is likewiſe to be obſerved, that theſe two Words of *Wife* and *Concubine* are frequently uſed interchangeably for each other. For thus *Hagar* alſo is ſaid to be Wife to *Abram*, (*l*) *And Sarai Abram's Wife took Hagar her Maid the Egyptian, and gave her to her Huſband Abram to be his Wife.* Thus alſo it is ſaid of *Jacob* and *Bilhah*; for when *Rachael* ſaw that ſhe bare *Jacob* no Children, it is ſaid, that *ſhe gave him Bilhah her Handmaid to Wife* (*m*); ſo alſo *Leah*, when ſhe ſaw that ſhe had left off bearing, (*n*) *ſhe took Zilpah her Maid and gave her Jacob to Wife.* Thus alſo the *Levite's* Wife mentioned, *Judg.* xix. 1. is called his *Concubine*, though in the ſame Chapter, v. 3. the *Levite* is called her Huſband. And her Father is, v. 4. called his Father-in-law, and the *Levite*, v. 5. is called his

(*i*) Gen. xxv. 1. (*k*) *Abraham*'s and *Iſhmael*'s Deaths are told by way of Anticipation, *Gen.* xxv. 8, 17; for fear of breaking in upon the ſubſequent Hiſtory. (*l*) Gen. xvi. 3. (*m*) Gen. xxx. 1---4. (*n*) Gen. xxx. 9.

Son-

Son-in-law. And *Keturah* is called by both Names, that is, A. P. D.
ſhe is called both *Abrams* Wife and his Concubine. Thus 343.
Gen. xxv. 6. it is ſaid, that *Abraham gave all that he had unto* Iſaac, *but unto the Sons of the Concubines, which* Abraham *had,* Abraham *gave Gifts, and ſent them away from* Iſaac *his Son (while he yet lived) Eaſtward into the Eaſt Country.* Now among *the Sons of his Concubines* there are none mentioned but the Sons of *Hagar* and the Sons of *Keturah*; whence it is plain, that the Sons of *Keturah* are put upon a Level with the Sons of *Hagar*, and that *Keturah* and *Hagar* are equally called his Concubines. It is alſo manifeſt, that the Author of the Book of *Chronicles* thought *Keturah* only to have been *Abraham*'s Concubine, becauſe he expreſly calls her ſo, 1 *Chron.* i. 32. It is moreover ſaid, that he ſent theſe Women and their Children away *while he yet lived*, and the Children of *Keturah* are in the preceeding Verſes reckoned down to the third Generation, *Gen.* xxv. 1---4. whereas there are but two Generations mentioned of the Sons of *Hagar*, Gen. xxv. 12--16. whence alſo it is manifeſt, that *Abram* took *Keturah* to Wife at leaſt one Generation of Deſcent before he took *Hagar*. And it is more than probable that *Abram* had *Keturah* to Wife, at leaſt during his Abode in the Land of *Haran*, and that he had Children by her while he abode there; becauſe it is ſaid, *Gen.* xii. 5. that *Abram* took *Sarai* his Wife and *Lot* his Brother's Son, and all their Subſtance that they had gathered, and *the Souls that they had gotten in* Haran; and they went forth to go into the Land of *Canaan*, and into the Land of *Canaan* they came. Whereas *Abram* had no Children either by *Sarah* or *Hagar*, till ſome Years after he had been in the Land of *Canaan*. It is moreover to be obſerved, that

Iſaac

A. P. D. 343. *Iſaac* married about three Years after the Death of his Mother *Sarah*, and that *Abraham* was probably not married at that Time; becauſe *Sarah*'s Tent was unoccupied. For when *Rebecca* was brought Home to *Iſaac*, it is poſitively ſaid, that *he brought her into his Mother* Sarah's *Tent, and took* Rebecca *and ſhe became his Wife*, Gen. xxiv. 67. whereas had *Abraham* been then married to *Keturah*, ſhe would in all Probability have been put into Poſſeſſion of *Sarah*'s Tent. Beſides, it ſeems irrational to think, that *Abraham* ſhould take any Perſon whatſoever to Wife after the Death of *Sarah*; when we conſider that *Sarah* did not die till ſhe was one hundred and twenty-ſeven Years of Age, *Gen.* xxiii. 1. and *Abraham* was then ten Years older, that is, one hundred thirty-ſeven Years old; and yet thirty-ſeven Years before this *Abraham* is ſaid to be old and well ſtricken in Age, *Gen.* xviii. 11, 12.--xxi. 2. And when *Iſaac* was promiſed to him, he makes a Doubt about it, becauſe of his Age, ſaying, *Shall a Child be born unto him that is one hundred Years old?* Gen. xvii. 17. and therefore St. *Paul* ſays of him, that his *Body was dead, or as good as dead*, Rom. iv. 19. Heb. xi. 12. And therefore to ſuppoſe, that *Abraham* thirty-ſeven Years after this ſhould think of taking any one to Wife ſeems to me contradictory to his general Character.

WHEN it was, that is, in what Year of *Abram*'s Life *Terah* and his Family journeyed from *Ur* of the *Chaldees* to ſettle in *Meſopotamia* is not certain, but we are ſure that it was not till after the Death of *Haran*, *Terah*'s eldeſt Son, *Gen.* xi. 28. the Grief for whoſe Death, *Joſephus* ſuppoſes, was the Cauſe that prevailed upon *Terah* to quit his native Country,

Country, and go with his Son *Abram* into *Meſopotamia*; for A. P. D.
though we are informed that the *Anceſtors* of the *Jews* in 343.
general, *were caſt out from* Chaldea, *becauſe they would not follow the Gods of their Fathers which were in the Land of* Chaldea, *Judith* v. 5---9; yet we have Reaſon to believe, that this was owing to the virtuous and religious Principles of *Abram* rather than of *Terah*; who, according to the Account given of him in *Joſh.* xxiv. 2, 14. ſeems to have gone too much into the Idolatry of the Country. For there it is ſaid, *Your Fathers dwelt on the other Side of the Flood in old Time, even* Terah *the Father of* Abraham, *and the Father of* Nahor, *and they ſerved other Gods. Now therefore fear the Lord, and ſerve him in Sincerity and Truth, and put away the Gods which your Fathers ſerved on the other Side of the Flood and in* Egypt. It is plain likewiſe, that this Tranſmigration could not have happened till ſome conſiderable Time after *Abram*'s Marriage; becauſe it is obſerved of *Sarai* before ſhe left *Ur* of the *Chaldees*, that *ſhe was barren*, Gen. xi. 30; however it muſt likewiſe have been ſome conſiderable Time before the Death of *Terah*; becauſe it is ſaid, *Gen.* xi. 31. that *they came to* Haran *and* DWELT THERE, and *Judith* v. 8. that *they fled into* Meſopotamia, *and* SOJOURNED THERE MANY DAYS; and *Gen.* xii. 5. there is Mention made of *the Subſtance they had* GATHERED, *and the Souls they had* GOTTEN *in* Haran.

THE original Name of this Place, to which *Terah* and his Family retired on his Baniſhment from *Ur* of the *Chaldees*, was *Padan-Aram*, or the Field of *Aram*; for *Padan* in *Arabick* ſignifies a *Field* (*n*); but it is indifferently after this

(*p*) Buxt.

called

A. P. D. 343. called either *Haran*, or *Padan-Aram*; as appears from comparing *Gen.* xxvii. 43. with *Gen.* xxviii. 2: For in the firſt of theſe Places *Rebecca* ſays to *Jacob*, *Now therefore my Son obey my Voice: Flee thou to* Laban *my Brother to* Haran. But in the latter Place *Iſaac* ſays to *Jacob*, *Ariſe, go to* Padan-Aram *to the Houſe of* Bethuel *thy Mother's Father*; *and take thee a Wife from thence of the Daughters of* Laban *thy Mother's Brother.* See alſo *Gen.* xxv. 20.---xxviii. 5, 6, 7.---xxxi. 18.--xxxv. 9, 26. and compare them with *Gen.* xxviii. 10.--xxix. 4. Which Place of *Padan-Aram* not being then inhabited by any Perſon of Conſequence, *Terah* ſeems to have given it the Name of *Haran* in Honour of his eldeſt Son *Haran*; who according to the Obſervation of *Joſephus* was probably but lately dead, when *Terah* left *Ur* of the *Chaldees.* In this Place *Terah* himſelf afterwards died and was buried. And in Poſſeſſion of this Place *Abram* left his Brother *Nahor* when he went into the Land of *Canaan*; whence this Place is alſo called, *Gen.* xxiv. 10. *the City of* Nahor *in* Meſopotamia. This Place is probably called at preſent *Orpha* (*o*), where there is a Well that is called *Abraham*'s Well to this Day, and is about half Way between *Rages* of *Media*, now *Edeſſa*, and *Nineveh* on the *Tigris*, now called *Moſſel.*

NOAH having lived after the Flood three hundred and fifty Years died in the nine hundredth and fifty-firſt Year of his Age. With which Account *Beroſus* agrees exactly, only ſuppoſing him to have died in *Italy* under the Character of *Janus*, in the ninth Year of the Reign of *Ninias*, that

(*o*) Rouwolf's Trav. p. 188, 197.

is,

is, when *Ninias* had reigned eight Years compleat. In this Year *Berosus* says, that *Osiris* and his Sister and Wife *Isis*, having found out the Method of sowing Corn and planting of Fruits, taught them to the People of *Palestine*; and after he returned to *Egypt*, having invented the Plough, he went about the whole World instructing People in this Art. *Ber.* Hence it is more than probable that this Part of the History of *Osiris* is taken from the Life of *Caphtor*; who having by this Time settled his new Colony of *Philistines* in the Country of *Avim*, taught the Inhabitants of *Palestine* the Art of Plowing and Sowing, which himself had learned in *Egypt*. A. P. D. 351.

TERAH died aged one hundred and forty-five *(p)*: And *Abram* being seventy-five Years old, *Gen.* xii. 4. the Lord appeared unto him and said, Get thee out of thy Country, and from thy Kindred, and from thy Fathers House, unto a Land that I will shew thee: And I will make of thee a great Nation, and I will bless thee and make thy Name great; and thou shalt be a Blessing: And in thee shall all the Families of the Earth be blessed *(q)*. Which Promise was made four hundred and thirty Years before the giving of the Law at Mount *Sinai*, Gal. iii. 17. 368.

So *Abram* leaving *Nahor* and his Family and the Rest of his Kindred, except *Lot*, behind him at *Haran*, took *Sarai* his Wife and *Lot* his Brother *Haran*'s Son, and they went forth to go into the Land of *Canaan*, and into the Land of *Canaan* they came, *Gen.* xii. 4, 5. Where it was that *A-*

(*p*) Vide A. P. D. 293. (*q*) Gen. xii. 1--4.

A. P. D. 3368. *bram* entred into the Land of *Canaan* is not mentioned, but it is probable that he came into it North about, as *Canaan* did himſelf at firſt, by *the Entring in of* Hamath; and that the ſhorter Road over the Mountains of *Gilead*, and croſs the River *Jordan* was not then found out. And the Reaſon why I imagine this is; becauſe it is ſaid, that *Abram paſſed through the Land unto the Place of* Sichem, *and journeyed going on ſtill towards the South*, Gen. xii. 6, 9. whereas had *Abram* entered into the Land of *Canaan*, by going over the River *Jordan* from Mount *Gilead* in his Way to *Sichem*, he would have *croſſed* the Land and not *gone through* it. I likewiſe imagine, that he came into *Canaan* by *the Entring in of* Hamath; becauſe *Juſtin* from *Trogus Pompeius* mentions *Abram* as the fourth King of *Damaſcus* (*r*); and that there is ſome Foundation for this Tradition of *Abram*'s having lived ſome Time at *Damaſcus* ſeems reaſonable to me from hence, becauſe he mentions his favourite Servant, who was *born in his own Houſe*, by the Name of *Eliezer of Damaſcus*, Gen. xv. 2, 3. And I can ſee no Reaſon for his being called *Eliezer of Damaſcus*, but his being born in *Abram*'s Houſe while *Abram* lived at *Damaſcus*.

AND *Abram* coming from *Damaſcus paſſed through the Land* to the Place of *Sichem*, unto the Plain of *Moreh* (*s*); And *Jehovah* appeared unto *Abram* and ſaid, Unto thy Seed will I give this Land: And there builded he an Altar unto *Jehovah* who appeared unto him. And he removed from thence unto a Mountain on the Eaſt of *Bethel*, and pitched

(*r*) Juſt. l. 36. c. 2.

(*s*) Gen. xii. 6.

his

his Tent, having *Bethel* on the Weſt and *Hai* on the Eaſt: A. P. D. 3768.
And there he builded an Altar unto *Jehovah* (*t*) *and called upon the Name of* Jehovah. And *Abram* journeyed going on ſtill towards the South, *Gen.* xii. 9. and there was a Famine in the Land of *Canaan*; and *Abram* went down into *Egypt* (*u*) to ſojourn there; where it is to be obſerved, that *Abram* at this Time only *paſſed through the Land* of *Canaan*, making no long Stay in any Place; becauſe there was a Famine in the Land. It is likewiſe to be obſerved, that nothing but Neceſſity, or the poſitive Commands of God, could have drove him into *Egypt*; where he was ſo apprehenſive of his Life, as to deſire his Wife to ſay, that ſhe was his Siſter, for fear of being put to Death upon her Account, *Gen.* xi. 11--13.

SOME Time after the Arrival of *Abram* in *Egypt*, ſome of the Princes in *Pharaoh*'s Court (*x*), having commended *Sarai* before *Pharaoh*, the Woman was taken into *Pharaoh*'s Houſe; whence it appears, that in that early Age of the World Concubinage was not thought a Sin, but that Princes and great Men might take as many Wives as they pleaſed, and every one elſe as many as they could maintain. And *Jehovah* plagued *Pharaoh* and his Houſe with great Plagues, becauſe of *Sarai*, *Abram*'s Wife; and *Pharaoh* called *Abram* and ſaid, What is this thou haſt done unto me? Why didſt thou not tell me that ſhe was thy Wife? Why ſaidſt thou ſhe is my Siſter? So I might have taken her to me to Wife: Now therefore behold thy Wife take her and

(*t*) Gen. xii. 7, 8. (*u*) Gen. xii. 10. (*x*) Gen. xii. 15.

A. P. D. 368. go away (*y*). Whence it likewiſe appears that even in this Age of Liberty, with regard to Concubinage the Marriage State was held ſacred.

IT alſo is probable from this ready Obedience which *Pharaoh* paid to the Admonitions of God, that the Knowledge of the true God was not quite extinct at that Time in *Egypt*. Nor is there any Hint given as if *Abram* and the *Egyptians* might not eat together; though *Abram* was a *Shepherd* as much as *Jacob* his Grandſon.

AND *Pharaoh having commanded his Men concerning Abram; they ſent him away, and his Wife and all that he had*, Gen. xii. 20. The *Septuagint* and *Arabick* Verſions of the Bible expreſs this with more Tenderneſs than the *Hebrew*. The *Septuagint* ſays, that *Pharaoh* commanded his Servants to conduct him a Part of his Road, and then ſend him away. And the *Arabick* ſays, that *Pharaoh* commanded his Servants to take proper Care of him and then diſmiſs him. It is more than probable, that *Pharaoh* ordered Preſents to be made him at this Time both of Silver and Gold, becauſe it is obſerved immediately after his Departure, that *Abram* was not only rich in Cattle, but alſo (*z*) *in Silver and in Gold*; of which it is more than probable, that he had little or none before his Arrival in *Egypt*.

AND *Abram* (*a*) *went up out of Egypt, he and his Wife, and all that he had, and Lot with him*, and came *into the South of the Land of Canaan*. And *from the South* he went up

(*y*) Gen. xii. 17--19. (*z*) Gen. xiii. 2. (*a*) Gen. xiii. 1, &c.

North-

Northwards unto the Place where his Tent had been in the Beginning, between *Bethel* and *Hai*. And there was a Strife between the Herdmen of *Abram*'s Cattle, and the Herdmen of *Lot*'s Cattle, for the Land was not able to bear them that they might dwell together; for their Subſtance was great, ſo that they could not dwell together. And *Abram* ſaid unto *Lot*, *Let there be no Strife I pray thee between me and thee. Is not the whole Land before thee? Separate thyſelf I pray thee from me; if thou wilt take the Left Hand, then I will go to the Right; or if thou depart to the Right Hand, then I will go to the Left. And Lot lifted up his Eyes, and behold all the Plain of Jordan, as thou comeſt unto Zoar, that it was well watered every where, even as the Garden of Jehovah, like the Land of Egypt, before Jehovah deſtroyed Sodom and Gomorrah.* In the Original, the Words are otherwiſe placed, which the Tranſlators have followed too rigorouſly; but whoever reads this Verſe, and conſiders the Situation of the Places mentioned, muſt be convinced, that this is the true Meaning of it: For the Land between *Egypt* and *Zoar*, inſtead of being well watered was a ſandy Deſert, the City of *Zoar* lying towards the South End of the *Dead Sea* being originally called *Bela*, Gen. xiv. 2. xix. 22. Then *Lot* choſe him all the Plain of *Jordan*, and *Lot* journeyed Eaſt, and pitched his Tent towards *Sodom*; and *Abram* dwelled in the Land of *Canaan*. A. P. D. 368.

WHERE it is obſervable, that this Country at this Time was but thinly inhabited when *Abram* could ſay to *Lot*, *Is not the whole Land before thee?* which is an additional Confirmation of the Preference which ought to be given to the Chro-

A. P. D. 368. Chronology of the *Hebrew Bible* before that of the *Samaritan*, or *Septuagint*.

AND *Jehovah* ſaid unto *Abram*, after that *Lot* was ſeparated from him, *Lift up now thine Eyes and look from the Place where thou art, Northward and Southward, and Eaſtward and Weſtward. For all the Land which thou ſeeſt, to thee will I give it, and to thy ſeed for ever.* Then *Abram* removed his Tent, and came and dwelt in the Plain of *Mamre*, which is in *Hebron*, and built there an Altar unto *Jehovah*.

AND it came to paſs, in the Days of *Amraphel* King of *Shinar* (*b*), that a War happened between *Chedorlaomer* King of *Elam*, and *Bera* King of *Sodom*, and *Birſha* King of *Gomorrah*, and *Shibnah* King of *Admah*, and *Shemeber* King of *Zeboiim*, and *Bela* King of *Zoar*, who had ſerved *Chedorlaomer* twelve Years, but in the thirteenth rebelled. And in the fourteenth Year came *Chedorlaomar* with his Allies *Amraphel* King of *Shinar*, *Arioch* King of *Ellaſar*, and *Tidal* King of Nations, and in their Way towards *Canaan* they firſt attacked the *Rephaim* (*c*) who lived in *Aſhteroth-Karnaim* on the Eaſt Side of *Jordan* towards the North: Which *Aſhtaroth* (*d*) was the capital City of *Og* the King of *Baſhan*. And after they had conquered the *Rephaim*, they then proceeded Southward, ſtill continuing on the ſame Side of *Jordan*; and attacked the *Zuzim*, or *Zam-Zummins* in *Ham* (*e*); that is, the antient Inhabitants

(*b*) Gen. xiv. 1, &c.
(*c*) See the Map.
(*d*) Joſh xii. 4. xiii. 12.
(*e*) Deut. ii. 20.

of

of that Part of the Country on the Eaſt of *Jordan*, which was afterwards poſſeſſed by the Sons of *Ammon* or *Ham*, the Son of *Lot*, from whom the capital City of the Country was called *Ham*: It being uſual with *Moſes* to mention antient Places by the Names which they were known by at the Time of his Writing, though the Place was not known by that Name at the Time of the Tranſaction mentioned, as appears manifeſtly from comparing *Gen.* xiii. 10. with *Gen.* xix. 22. and *Exod.* xiv. 45. with *Exod.* xxi. 3, *&c. &c.* And from *Ham*, *Chedorlaomar* with his Confederates marching ſtill further Southward on the ſame Side of *Jordan*, attacked the *Emims* in the Plain of *Kiriathaim*; which Country was afterwards poſſeſſed by the *Moabites*, whoſe capital City was *Ar* (*f*). And from thence marching ſtill Southward, they attacked the *Horites*, or the Inhabitants of Mount *Hor*, in their Mount *Seir*, (which ſhews Mount *Hor* and Mount *Seir* to be the ſame Place, though it did not obtain the Name of Mount *Seir* till many Years after this) and drove them to *El-Paran*, or the Plain of *Paran*, which is by the Wilderneſs. And they returned from thence and came to *Enmiſhpat*, which is *Kadeſh*, and ſmote all the Country of the *Amalekites*, who dwelt alſo on Mount *Hor* or Mount *Seir*; but as they were called *Horites* from the Place of their Habitation, ſo were they called *Amalekites* from their Forefather *Amaleck* one of the Deſcendents of *Cuſh*, who inhabited all that Country originally from *Havilah* (*g*) until thou comeſt to *Shur*, at (*h*) the Weſt End of Mount *Hor*, over-againſt *Egypt*. After this they went and attacked the *Amorites*, who dwelt in *Haze-*

A. P. D. 368.

(*f*) Num. xxi. 28. Deut. ii. 9. (*g*) 1 Sam. xv. 7. (*h*) Pocock's Trav.

zon-

A. P. D. 368. *zontamar*, which is *Engeddi*; and which lies (*i*) on the Borders of the *Dead-Sea*, about two Miles Eaſt of *Bethlehem*, in the Wilderneſs (*k*) of *Judah*. And being come to *Engeddi* there went out the King of *Sodom* and his Allies, and they joined Battle with them in the Vale of *Siddim*; and *Chedorlaomar* and his Friends being Conquerors, took *Lot Abram*'s Nephew Priſoner, and ſeized his Goods, for he lived in *Sodom*. And there came one that had eſcaped and told *Abram* the *Hebrew*, Gen. xiv. 13. where it is to be obſerved, that this is the firſt Time that the Word *Hebrew* is made uſe of. The *Septuagint* renders it *Abram* the *Foreigner* [περάτη]. And as *Abram* was but lately come to ſettle among them, and as the Word עִבְרִי *Heber* ſignifies literally *from beyond*, being derived from עָבַר *tranſivit*, I therefore am of Opinion with thoſe who derive this Appellation from that Origin, rather than from *Heber* the Son of *Salah*, from whom *Abram* had been derived ſo long ago as ſix Generations of Deſcent. And what greatly adds to the Probability of this Derivation of the Word, is, that *Moſes* frequently mentions *Canaan* by the Name of *the Land in which they were* (*l*) *Strangers*; which is a Word of the ſame Import with that of the *Hebrews*.

AND when *Abram* heard that *Lot* his Brother's Son was taken Captive, he armed his trained Servants born in his own Houſe three hundred eighteen, and purſued them unto *Dan*, and divided himſelf againſt them, he and his Servants by Night, and ſmote them, and brought back again his Brother *Lot*, and his Goods, and the Women alſo, and the

(*i*) Maund. Trav. (*k*) Joſh. xv. 22. (*l*) Gen. xxxvi. 7. xvii. 8. xxviii. 4.

People

(*m*) People. Sir *Iſaac Newton* (*n*) remarks upon this, that A. P. D. 368.
" the Countries firſt inhabited by Mankind were in thoſe
" Days ſo thinly peopled, that four Kings from the Coaſts
" of *Shinar* and *Elam* invaded and ſpoiled the *Rephaims*,
" and the Inhabitants of the Countries of *Moab*, *Ammon*,
" *Edom*, and the Kingdoms of *Sodom*, *Gomorrah*, *Admah*
" and *Zeboiim*; and yet were purſued and beaten by *Abram*
" with an armed Force of only three hundred and eighteen
" Men, the whole Force which *Abraham* and the Princes
" with him could raiſe." Where though it muſt be allowed, that thoſe Countries were in that early Age of the World but thinly peopled, yet this Matter of Fact is by no Means rightly ſtated by Sir *Iſaac*; for the three hundred and eighteen Men, which are mentioned to have gone with *Abram*, are poſitively in all the Copies and Verſions ſaid to have been his own trained Servants, born in his own Houſe. It is ſaid moreover, that the three Princes *Aner*, *Eſchol*, and *Mamre* were *confederate with* Abram (*o*). And accordingly they had a Share of the Plunder given to them as ſuch, after the Victory was over, *Gen.* xiv. 24. It is likewiſe to be obſerved, that it was not in a pitched Battle that *Abram* and his Confederates engaged *Chedorlaomar* and his Confederates: But that *Abram* came upon them by Surprize *in the Night* (*p*), when they leaſt expected, and were unprepared for an Attack; and therefore that we cannot form from thence any Computation of the Number of People which were along with *Chedorlaomar*; ſince every Body knows what large and numerous Armies have been

(*m*) Gen. xiv. 14---16.
(*n*) Newt. Chron. p. 185.
(*o*) Gen. xiv. 13.
(*p*) Gen. xiv. 15.

A. P. D. 368. deſtroyed by an Handful of Men breaking in upon them in the Dead of Night. Thus *Gideon* with three hundred Men defeated the Army of the *Midianites* (*q*), *and the Amalekites, and all the Children of the Eaſt, who lay along in the Valley like Graſhoppers for Multitudes*, by coming upon them in the Night. Thus *Joram* (*r*) alſo, King of *Judah*, went over to *Zair* and all the Chariots with him, and he roſe by Night and ſmote the *Edomites which compaſſed him about*. And it is more than probable, that the great Slaughter which *Jonathan* and his Armour-bearer made in the Hoſt of the *Philiſtines*, whereby they were entirely routed, 1 *Sam.* xiv. muſt have been in the Night, though this Particular is not mentioned; ſince the Multitude are deſcribed *beating down one another, and every Man's Sword was againſt his Fellow* (*s*). Nor were *Jonathan* or his Armour-bearer perceived as they went out of the Camp. And though the Watchmen of *Saul* brought him Word, that *the Multitude*, of the Philiſtines, *melted away, and that they went on beating down one another*, yet *Saul* did not know what to do, but numbered his little Army to ſee who were abſent; and probably did not venture to attack them till it was light enough in the Morning, thoroughly to diſcover the Confuſion of the Enemy. Hence the Author of the Book of *Job*, according to his uſual Elegancy in deſcribing the Judgments of God, ſays, *He ſhall break in Pieces mighty Men without Number, and ſet others in their Stead. For he knoweth their Works, and he overturneth them in the Night, ſo that they are deſtroyed*, Job xxxiv. 25.

(*q*) Judg. viii. 7, 9, 12. (*r*) 2 Kings viii. 21. (*s*) 1 Sam. xiv. 16, 20.

A. P. D. 368.

IT is however probable, that theſe five Kings of *Sodom*, *Gommorah*, *Admah*, *Zeboiim*, and *Zoar* were not very powerful Princes, being but lately ſettled in this Country; and that they with their People were Colonies ſent off about fourteen Years before, from *Chedorlaomer* King of *Elam*, or *Perſia*, and thence became tributary to him; for their Names are not to be found among the Poſterity of *Canaan*, the antient Inhabitants of this Country.

IT is likewiſe probable, that this *Amraphel*, King of *Shinar*, was not *Ninias*, King of *Babylon* in *Shinar*, but ſome petty Prince on the Borders of *Shinar* joining the Kingdom of *Elam*; becauſe he only comes as an Ally, or rather as a tributary Prince, to aſſiſt *Chedorlaomer* in reducing theſe rebellious Princes to their tributary Subjection. For though *Chedorlaomer* was one of the Succeſſors of *Elam*, the eldeſt Son of *Sem*; yet as we read of the Kingdom of *Babylon* being eſtabliſhed before the Kingdom of *Elam*, we have no Reaſon to believe, that the Succeſſors of *Nimrod* were ever reduced into Subjection to any other Prince, till they were conquered by the Succeſſors of *Aſhur*, and made a Province of the Kingdom of *Aſſyria*: In or about the Reign of *Phul* (*t*) King of *Aſſyria*, whoſe Kingdom when he died was again divided, and he was ſucceeded at *Nineveh* by *Tiglath-pilaſſar*, and at *Babylon* by *Nabonaſſar*.

AS *Abram* (*u*) returned victorious, *Melchiſedec* King of *Salem*, the Prieſt of the moſt high God, came to him at the

(*t*) Newt. Chron. p. 35. and 265, *&c.* (*u*) Gen xiv. 17, 19.

A. P. D. 368. Valley of *Shaveh*, which is the King's Dale; and brought forth Bread and Wine, and bleſſed him. Who this *Melchiſedec* was has been very much debated, but in my Apprehenſion it could be no other than *Canaan*, the youngeſt Son of *Ham*, who firſt ſettled in this Country, and peopled it. For *Arphaxad*, the third Son of *Sem*, lived to the four hundredth and fortieth Year after the Flood (*x*); and therefore *Canaan*, the youngeſt Son of *Ham*, *Sem*'s younger Brother, may well be ſuppoſed to be alive at this Time. And as *Sanchoniatho* ſays, that the *Phœnician* Name of the Brother of *Metſir* (who was the ſecond Son of *Ham*) was *Sedec*, *Canaan* therefore muſt be this *Melchi-Sedec*, or King *Sedec*; or, as St. *Paul* interprets it, *the King of Righteouſneſs*. For as *Melchi* or *Melech*, in *Hebrew* ſignifies a King, ſo *Sedec* ſignifies *Righteous* or *Juſt*. And that *Sedec* was the Family Title which was conferred on the Kings of this Place, as *Pharaoh* was on the Kings of *Egypt*, appears probable from the Title of *Adoni-Zedec* (*y*) given to the King of the *Jebuſites*, above five hundred Years afterwards, when *Joſhua* with the Children of *Iſrael* came to take Poſſeſſion of the Land of *Canaan*; *Adoni-Zedec* ſignifying *the Lord of Righteouſneſs*, as *Melchi-Sedec* ſignifies *the King Righteouſneſs*. In like Manner *Abimelech* (*z*) ſeems to have been the Regal Title conferred on the Kings of the *Philiſtines* at *Gerar*; and *Jabin* (*a*) the common Appellation of the Kings of *Hazor*. And as *Canaan* was the firſt Parent of all the Inhabitants of that Country; ſo St. *Paul* ſpeaking

(*x*) Gen. xi. 13. (*y*) Joſh. x. 13.

(*z*) See Gen. xx. 2. and compare with Gen. xxvi. 1.

(*a*) Joſh. xi. 1. Jud. iv. 24.

from

from the common Tradition of the Country ſays, that he was Ἀπάτωρ, Ἀμήτωρ, Ἀγενεαλόγητος, that is, *without Father, without Mother, without Anceſtors, or a Genealogy*, and not as we render it, *without Deſcent*. Thus the *Chineſe* ſay, that *Fohi* their firſt King had no Father. And *Sencca* ſpeaking of two of the antient Kings of *Rome* ſays, that *Servius* had no Mother, and *Ancus* no Father; which he afterwards explains by ſaying, that it was not known who was the Father of *Ancus (b)*. Which explains alſo the Meaning of *Horace*, when he ſays, A. P. D. 368.

—— *Perſuades hoc tibi vere,*
Ante Poteſtatem Tulli atque ignobile Regnum
Multos ſæpe Viros nullis majoribus ortos
Et vixiſſe probos, amplis & honoribus auctos.

HOR. Serm. l. 1. Sat. 6.

And St. *Paul* ſpeaking alſo from the ſame vulgar Tradition, on account of the great Length of *Canaan*'s Life in compariſon to that of his Children, ſays in the Eaſtern Stile, *who had neither Beginning of Days nor End of Life, but like the Son of God abideth a Prieſt continually.* And therefore *Euſebius (c)* ſpeaking of this ſame Deſcription of *Melchiſedec* ſays, Οὐκ ἔχων κατὰ τὴν ἱστορίαν, *not having according to Hiſtory*, either Beginning of Days or End of Life. In thoſe Days, before the Inſtitution of the *Levitical* Prieſthood, the Father of the Family was the Prieſt of the Family: *Canaan* therefore muſt of Courſe be univerſal Prieſt of the moſt high

(*b*) Senec. Epiſt. 8. (*c*) Euſeb. Dem. Ev. Lib. 1. c. 5.

God

A. P. D. 368. God over that whole Country, and muſt have continued ſo during his Life; the End of which not being known, he is therefore ſaid by the Pſalmiſt (cx. 4.) to be a Prieſt for ever, and by St. *Paul* (*d*) to abide a Prieſt continually. As to the Payment of Tithes made to him by *Abram* out of the Spoils which he had taken; this was due to him as Prince of the whole Country; the Tithe or Tenth being the Prince's Due. And *Joſephus* ſays, that this *Melchiſedec* was Prince of the *Canaanites*: Accordingly *Moſes* calls him King of *Salem*, and from him it probably was that this Valley of *Shaveh* was called *the King's Dale*. It will alſo appear that the Tithe was the Prince's Due in other Countries as well as *Judea* to any one that will conſult *Bed. Script. Chron. lib.* 3. *c.* 4. *f.* 98. *Ariſt. Prob. l.* 3. *f.* 15. *Oecon. l.* 2. *c.* 2. *Spencer de rit. Heb. l.* 3. *c.* 10. *f.* 1. *Cicero in Ver, Orat.* 5.

AND *the King of Sodom ſaid unto Abram, give me the Perſons, and take the Goods to thyſelf. And Abram ſaid to the King of Sodom, I have lift up mine Hand to Jehovah, the moſt high God, the Poſſeſſor of Heaven and Earth, That I will not take even from a Thread to a Shoe-latchet, and that I will not take any thing that is thine.* In the Original theſe Words run thus, *I have lift up mine Hand to Jehovah the moſt high God, the Poſſeſſor of Heaven and Earth, If I take from a Thread to a Shoe-latchet, or if I take any thing that is thine:* That is, *I have called upon God to curſe me, if I take*, &c. or as it is ſaid, *Ruth* i. 17. 1 *Sam.* xiv. 44. *I have prayed to God to do ſo and ſo to me, if I take*, &c. And hence it is that the Expreſſion of, *If I do ſuch a Thing*, is both in the

(*d*) Heb. vii. 3.

Old

Old and New Teſtament, often put to denote an Oath, or to ſignify that I have ſworn not to do it. See alſo *Deut.* i. 35. 1 *Sam.* iii. 14. *Iſai.* vii. 9. *Pſ.* xcv. 11. *Mark* viii. 12. *Heb.* iv. 3. A. P. D. 368.

AND (*f*) after theſe Things the *Word of Jehovah* came to *Abram* in a Viſion, ſaying, *&c.* This is the firſt Time that God's Appearance in a Viſion is mentioned. And it is likewiſe remarkable, that the Perſon here appearing to *Abram*, and ſpeaking unto him, is called *the Word of Jehovah.* Which Viſion had probably the ſame Effect upon *Abram*, as is deſcribed afterwards, v. 13. where it is ſaid, *when the Sun was going down a deep Sleep fell upon Abram; and lo, a Horror of great Darkneſs fell upon him.* Becauſe the firſt Words which the Lord ſays unto *Abram* at this Time are, *Fear not Abram. Daniel* deſcribes himſelf in one theſe Viſions affected after a very extraordinary Manner, *Dan.* x. 8. And it is plain, that the Author of the Book of *Job* was no Stranger to them, by the Strength and Energy wherewith he deſcribes them, *Job* iv. 13---16. And the Lord, in order to remind *Abram* of the Favours he had received from him; and in particular of this late Victory, ſaid unto *Abram, I am thy Shield, and* I will be alſo *thy exceeding great Reward.* And *Abram* when he had recovered from his Fright, ſaid, *Lord Jehovah, what wilt thou give me ſeeing I go childleſs? And the Word of Jehovah came (or ſpake) unto him, ſaying, One that cometh forth out of thine own Bowels ſhall be thine Heir.* And *he, i. e.* the Word of *Jehovah* brought him forth and ſaid, *Look now towards Hea-*

(*f*) Gen. xv. 1.

ven,

A. P. D. 368. *ven*, &c. that is, while *Abram* was in the Viſion he ſeemed to be brought forth; and the Word of *Jehovah* ſaid, *Look now towards Heaven and tell the Stars, if thou be able to number them; and he ſaid unto him, So ſhall thy Seed be; and he ſaid unto him, I am the Jehovah who brought thee out of Ur of the Chaldees to give thee this Land to inherit it. And he ſaid, Lord Jehovah whereby ſhall I know that I ſhall inherit it? And he ſaid* (g) *unto him, Take me an Heifer of three Years old, and a ſhe Goat of three Years old, and a Ram of three Years old, and a Turtle Dove, and a young Pigeon.* Here the holy Penman ſtops abruptly for fear of a tedious Repetition; but we are to ſuppoſe, that *Abram* was told in the Viſion what he was to do with this Heifer, and Goat, and Ram, and Turtle Dove, and Pigeon: And that what he did afterwards with them was purſuant to his Inſtructions. For when he awoke out of his Viſion, it is ſaid, *That he took unto him all theſe and divided them in the Midſt, and laid each Piece one againſt another: but the Birds divided he not*, that is, he did not *cut aſunder*, as he did the larger Animals, and as the Word בתר properly ſignifies; but he rent them aſunder, by taking hold of them by the Wings, *Lev.* i. 17. for the Word which we there render *cleave*, ſignifies to tear or rend a Thing, and is ſo tranſlated, *Judg.* xiv. 6. where *Sampſon* is deſcribed *rending* a young Lion as he would have *rent* a Kid. And when the Fowls came down upou the Carcaſſes, *Abram* drove them away.

AND *when the Sun was going down*, (the Word of *Jehovah* came again to *Abram* in a Viſion, and) *a deep Sleep fell upon*

(g) Gen xv 9.

Abram;

Abram; and lo, a Horror of great Darkneſs fell upon him. A. P. D. 368.
And he ſaid unto Abram, Know of a Surety, that thy Seed ſhall be a Stranger in a Land that is not theirs, and ſhall ſerve them, and they ſhall afflict them four hundred Years. But in the fourth (h) Generation they ſhall come hither again, that is, from this Time to the End of their Servitude ſhall be four Generations, or about four hundred Years: Which Number is not mentioned as the exact Number of Years, but as the neareſt round Number, by taking one hundred Years for a Generation in a rough Method of Computation; for the exact Number of Years from the Promiſe made to *Abram* to the *Exodus* was four hundred and thirty (*i*); of which there were not yet ten Years elapſed, when this Viſion was ſhewed unto *Abram.* It is likewiſe mentioned in this Place, as if theſe four hundred Years were to be ſpent in *Egypt*, and that the whole Time was to be ſpent in Slavery and Affliction; whereas from the Time of *Jacob*'s Entrance into *Egypt*, to the Time of the *Exodus* was but two hundred and fifteen Years, and the Time of the Slavery laſted but about eighty Years, commencing a little before the Birth of *Moſes*, when the new King (*k*) aroſe who knew not *Joſeph.* In the ſame incorrect Manner of Speaking, *Moſes* ſays, *Now the ſojourning of the Children of Iſrael, who dwelt in Egypt was four hundred and thirty Years (l)*; whereas the ſojourning of the Children of *Iſrael* in *Egypt* was but two hundred and fifteen Years; and therefore the *Septuagint* Verſion of the Bible ſays, That the ſojourning of the Children of *Iſrael* in *Egypt* and *Canaan* was four hun-

(*h*) Gen. xv. 16.
(*i*) Exod. xii. 40, 41: Gal. iii. 17.
(*k*) Exod. i. 8.
(*l*) Exod. xii. 40.

A. P. D. 3688. dred and thirty Years, which has but half rectified the Miſtake, for *Jacob* was not married above two hundred and ſixty-nine Years before the *Exodus*, and his Name was not changed into *Iſrael* till about twenty Years after his Marriage; ſo that though *Abram* and his Poſterity might have ſojourned in *Egypt* and *Canaan* four hundred and thirty Years before the *Exodus*, the Children of *Iſrael* could not poſſibly have done it. But as theſe are only verbal Incorrectneſſes which ariſe entirely from the Method of Expreſſion, no Body can poſſibly inſiſt upon them as Arguments to invalidate the Truth of the *Moſaical* Hiſtory, who is not poſſeſſed with a low and cavilling Spirit of Criticiſm; for they are all ſet to Rights at once, by conſulting the *Samaritan Pentateuch*; where it is ſaid, That *the ſojourning of the Children of Iſrael and their Fathers, in the Land of Canaan and in the Land of Egypt was four hundred and thirty Years*, Exod. xii. 40.

AND *Abram having awaked from the Sleep and the Viſion, when the Sun was down, and it was dark, behold, a ſmoaking Furnace, and a burning Lamp paſſed between theſe divided Pieces of the Heifer, the Goat, the Ram, the Turtle Dove, and the Pigeon. And in that ſame Day (m) Jehovah made a Covenant with Abram, ſaying, Unto thy Seed have I given this Land, from the River of Egypt to the great River Euphrates.* When this Cuſtom began of making of Covenants by dividing the Parts of Creatures, and paſſing between the divided Parts, is not certain; this being the firſt Time of its being mentioned. But it is certain, that it continued afterwards to be a

(*m*) Gen. xv. 17, 18

cuſto-

cuſtomary Practice in making of Covenants, not only among the *Jews* (*n*) but alſo among the *Heathens*; becauſe it is frequently mentioned (*o*) in *Homer*, *Apollodorus*, *Livy*, and *Plutarch*, as the Form of Swearing whole Armies and large Bodies of Men, by making them march between the divided Parts of Creatures. The Meaning of which was to denote, that he who did not perform the Covenant agreed upon, made himſelf liable to be cut or torn in Pieces in like Manner as the Animal that was before him. And hence it comes to paſs, that in the *New Teſtament* the Severity of God's Judgments are expreſſed by a Word which ſignifies, *cutting a Man in ſunder*; Διχοτομήσει αὐτὸν, *Mat.* xxiv. 51. *Luke* xii. 46. A. P. D. 368.

TEN (*p*) Years after *Abram*'s firſt Arrival in *Canaan*, *Sarai* took *Hagar* her Hand-maid the *Egyptian*, and gave her to *Abram* to Wife, and ſaid unto *Abram*, *Behold now the Lord hath reſtrained me from Bearing: I pray thee go in unto my Maid; it may be that I may obtain Children by her.* From this Paſſage, and what afterwards happened to *Jacob* (*q*), with Regard to his two Wives and their two Hand-maidens it appears, that a married Woman's Property in her Slave, was inviolable even by the Huſband; and that *Abram* and *Jacob* never attempted to meddle with their Wives Servants, till deſired by their Miſtreſſes. And that, even after this, *Sarai* diſpoſed of *Hagar* as of her Slave, and turned her out of Doors as ſhe pleaſed (*r*). It like- 378.

(*n*) Jer. xxxiv. 18. (*o*) Vide Grot. in *Mat.* xxvi. 28. Patrick in Loc. and Mede's Diſcourſes. (*p*) Gen. xvi. 1---3.
(*q*) Gen xxx. 3---9. (*r*) Gen. xvi. 6. xxi. 10.

A P. D 378. wiſe appears, that the Children of the Slave were alſo the Property of the Miſtreſs, and belonged to her of Right. Hence *Sarai* ſays, *It may be I may obtain Children by her*; which is alſo the Reaſon given by *Rachel* (*s*) and *Leah*. So that the Maxim in the Civil Law *Partus ſequitur Ventrem*, ſeems to have riſen from a very antient Cuſtom; that is, that the Child of a female Slave, is a Slave, whether begotten by a Bondman or a Free: And that the Child belongs to the Owner of the Female Slave. See alſo *Exod.* xxi. 4. where it is commanded, that if a Maſter gives a Wife, that is, one of his own Female Slaves, who was no *Hebrew*, to be a Wife to an *Hebrew* Slave or Servant, the *Hebrew* ſhall be releaſed from his Bondage at the End of ſeven Years; but the Wife and her Children ſhall continue to be her Maſter's Property.

SOME Time after this, *Hagar*, when ſhe found herſelf with Child, treated her Miſtreſs with Contempt, and *Sarai* complained thereof to *Abram*, who ſaid unto her, *Thy* (*t*) *Maid is in thy Hand, do to her as it pleaſeth thee.* And when *Sarai* dealt hardly with her, ſhe fled from her Face, towards *Egypt* her native Country. And when ſhe was come near to a Place afterwards called *Beerſheba*, to the Well *Beer-lahai-roi*, the *Angel of Jehovah* appeared unto her, and ordered her to return to her Miſtreſs, promiſing her a Son, whom ſhe ſhould call *Iſhmael*; which Word is derived frem *Shamah*, to *hear*, and *El*, God; *Becauſe*, ſays he, *the Lord hath heard your Complaint. And he will be a wild Man; his Hand will be againſt every Man, and every*

(*s*) Gen. xxv. 3, 18 (*t*) Gen. xvi. 6.

Man's

Man's Hand againſt him: And he ſhall dwell in the Preſence of all his Brethren. And ſhe called the Name of the Jehovah that ſpake to her, Thou God ſeeſt me. Where it is to be obſerved, that the ſame Perſon who is in *ver.* 9. 10, 11. called an *Angel*, is in *ver.* 13. called *Jehovah* and *God*; whence it manifeſtly appears, that *Jehovah* was not (as it was according to the Opinion of the *Jews*) an incommunicable Name. As to the Fulfilling of this Prophecy, the Curious may conſult *Jackſon*'s Works (*u*), and *Revelation* examined with Candour, but I ſhall only at preſent mention that the Deſcendents of *Iſhmael*, are thoſe *Arabians* who are now well known by the Name of *Wild Arabs*: That they formerly went by the Name of *Hagarens*, as well as *Iſhmaelites*; but afterwards this Name was changed by the Weſtern People into that of *Saracens*; which ſome think is derived from *Sarah*, as if they had a Mind to be thought the Progeny of *Sarah* rather than of *Hagar*: But it is more probable, becauſe this Word (*x*) is never uſed by the Eaſtern People, or Authors, that this Name is derived from the *Arabick* Word *Sarak* (*y*), which ſignifies to *ſteal* or *plunder*, than from *Sarah* the Wife of *Abram*; and is therefore never uſed by the Eaſtern People or Authors, becauſe it is a Term of Reproach. A. P. D. 378.

WHEN (*z*) *Abram* was eighty-ſix Years of Age *Iſhmael* was born from *Hagar* to *Abram*. 379.

(*u*) Jackſon, l. 1. c. 25.
(*x*) See Pocock's Travels, p. 136.
(*y*) Calm. Dict. Hagaren.
(*z*) Gen. xvi. 16

NI-

A. P. D.
380. *NINIAS* having reigned thirty-eight Years died, and was ſucceeded by *Arius*. But before his Death he overcame *Ham*, according to *Beroſus*, in a pitched Battle at the Head of the *Bactrian* Army. In which Battle *Ham* was killed. *Beroſus* takes Notice that this *Ham* was alſo known by the Name of *Zoroaſtres*. This Piece of Tradition therefore may have taken Riſe from the common Name of *Saturnus* being given in After-ages to this *Zoroaſtres* King of the *Bactrians*, as well as to *Ham*, which *Beroſus*, or thoſe from whom he had his Information, miſtook for *Ham*. *Cteſius* (*b*) ſays, that this *Zoroaſtres* King of the *Bactrians* was killed by *Ninus* the Huſband of *Semiramis*, and not by *Ninias* his Son.

392. WHEN *Abram* was ninety-nine Years old God renewed his Promiſe to him, and changed his Name from *Abram* to *Abraham*, becauſe he was to be *a Father of many Nations*. The Word *Abram* is derived in *Hebrew* from *Ab*, a *Father*, and *Rom*, which ſignifies *High*. And the Change of his Name to *Abraham* is made by the Addition of the firſt Syllable of the Word *Hamon*, which ſignifies a *Multitude*. So that inſtead of *Ab-rom* or *Ab-ram*, he was now called *Ab-ra-ham*, quaſi *Ab-ra-Hamon*. God likewiſe at this Time inſtituted (*c*) Circumciſion, and promiſed him a Son by his Wife *Sarah*, whoſe Name was at this Time changed from *Sarai*, which ſignifies *my Princeſs*, to *Sarah*, which ſignifies *the Princeſs*: And ordered her Son's Name to be called *Iſaac*, which ſignifies *he has laughed*, becauſe *Abraham laughed* when this Son was promiſed, *Gen.* xvii. 17. *Abra-*

(*b*) Diod. l. 2. c. 1. (*c*) Gen. xvii. 1---21.

ham

ham therefore took *Iſhmael* his Son, and all that were born in his Houſe, and all that were bought with his Money, every Male among the Men of *Abraham*'s Houſe, and circumciſed the Fleſh of their Foreſkin, in the ſelf-ſame Day as God had ſaid unto him. It is to be obſerved, that above fourteen Years before this Event *Abraham*'s Houſehold was ſo large as to afford him to carry out to Battle (*d*) *three hundred eighteen trained Servants born in his own Houſe*, and to leave enough behind for the Protection of his Wife, and the reſt of his Family. We cannot therefore ſuppoſe, that a Perſon of *Abraham*'s Character and Condition in Life, in the hundredth Year of his Age, at the Head of ſuch a Family, would gravely ſubmit to ſuch a ſhameful, and painful Operation upon any Account whatſoever, leſs than the Command of God. An Operation which at his Time of Life had no one worldly Reaſon to plead for it. Which human Reaſon therefore never would have deviſed, nor human Prudence have allowed him to ſubmit to, in a Land wherein they were Strangers, if it had not been commanded by God. *Herodotus* (*e*) indeed reports, that the People of *Paleſtine* learned this Practice from the *Egyptians*, but the Books of *Moſes* were publiſhed above a thouſand Years before *Herodotus*, it is therefore much more reaſonable to think that *Moſes* was in the right than *Herodotus*, ſince nothing leſs than a Command from God can rationally account for the Origin of this Cuſtom. See Notes on *Gen.* xlv. 12.

A. P. D. 392.

AND (*f*) *Jehovah* appeared afterwards to *Abraham* in the Plains of *Mamre*, as he ſat in the Tent Door in the Heat of

(*d*) Gen. xiv. 14. (*e*) Herod Euter. (*f*) Gen. xviii. 1.

the

A. P. D. 392. the Day; and he lift up his Eyes and looked, and lo three Men ſtood by him: And *Abraham* invited them to reſt themſelves, and take a Morſel of Bread along with him. And *Abraham* haſtned into the Tent unto *Sarah*, and ſaid, Make ready quickly three Meaſures of fine Meal, knead it, and make Cakes upon the Hearth. Which (*g*) *Rauwolf* takes Notice of as the Cuſtom to this Day in *Meſopotamia*; where they bake the Bread in the Aſhes, by heating the Dough, and turning it often till it acquires a little Hardneſs or Cruſtineſs; and then throwing Aſhes over it, they make it into Cakes, about a Finger thick, and the Size of a Trencher. And that one of theſe Perſons, who ate and drank along with *Abraham*, had the Appellation of *Jehovah* conferred on him is plain from the Context; for when one of theſe Men enquired for *Sarah*, and ſaid, *Lo Sarah thy Wife ſhall have a Son*; upon which *Sarah* laughed within herſelf; then *Moſes* ſaith, that *Jehovah ſaid unto Abraham, why did Sarah laugh, is any thing too hard for Jehovah?* And when *the Men* roſe up from thence and looked towards *Sodom*, *Abraham* went with them to bring them on the Way. And two of them going forward by themſelves *turned their Faces from thence*, that is, from *Abraham*'s Tent, and went towards *Sodom*; but left the third in Converſation with *Abraham, and Abraham ſtood before Jehovah.* Whence it is plain, that this *Jehovah* was not that God whoſe Face no one can ſee and live, *Ex.* xxxiii. 20. And *Jehovah* ſaid, *Shall I hide from Abraham that Thing which I do*; and then aſſigning the Reaſon for the many Favours conferred, and the great Confidence repoſed in *Abraham*, he ſays, *For I know*

(*g*) Rau. Trav. p. 186.

him,

him, that he will command his Children, and his Houſhold after him, and they ſhall keep the Way of Jehovah to do Juſtice and Judgment. And therefore the wiſe Son of *Sirach* ſays accordingly (*h*), *Abraham* was a great Father of many People; in Glory was there none like unto him, who kept the Law of the Moſt High, and was in Covenant with him: He eſtabliſhed the Covenant in his Fleſh, and when he was proved he was found faithful. Therefore he aſſured him with an Oath that he would bleſs the Nations in his Seed. And then *Jehovah* informed *Abraham* of the Deſtruction which he deſigned to bring on *Sodom* and *Gomorrah*. And *Jehovah* went his Way as ſoon as he had left communing with *Abraham*. A. P. D. 392.

AND the two (*i*) Angels who had left *Abraham* in the Appearance of Men came to *Sodom* in the Evening, and *Lot* ſat in the Gate of *Sodom*, and invited the two Angels, who appeared only as Travellers, to take up their Lodgings in his Houſe. And the People of *Sodom*, probably being ſtruck with the beautiful Appearance of the young Men, would have prevailed with *Lot* to deliver up theſe Strangers to be abuſed by them, which *Lot* would by no Means conſent to; but rather choſe to endeavour to appeaſe them by profering two Maiden Daughters to them, thinking that a leſs Crime than the unnatural one, which they ſought after, added to a Breach of Hoſpitality. But the Angels, by ſtriking them with Blindneſs, prevented all Miſchief; for they wearied themſelves in vain to find the Door of the Houſe. And when the Morning aroſe then the Angels haſtened *Lot*, ſay-

(*h*) Eccluſ. xliv. 19---21. (*i*) Gen. xix. 1.

A. P. D. 392. ing, *Ariſe, take thy Wife, and thy two Daughters which are here; leſt thou be conſumed in the Iniquity of the City.* Which Expreſſion of *thy two Daughters which are here*, or as it is in the Original, *thy two Daughters which are found*, ſhew that the two Sons-in-law of *Lot* mentioned, v. 14. were not Sons-in-law, who were eſpouſed to theſe two Maiden Daughters, v. 8. as ſome Commentators from *Joſephus* (*k*) have imagined; but Sons-in-law who were married to two Daughters of *Lot*, who were *not there*; but probably were at home with their Huſbands, thinking that their Father *Lot mocked*, when he ſpoke to them to fly for their Lives. And it was probably for the ſame Fault that *Lot*'s Wife was afterwards ſo ſeverely puniſhed, *Gen.* xix. 26. *Luke* xvii. 31, 32. the Angels being obliged *to take him and his Wife and his two Daughters by the Hand* before they could get them out of the Houſe. But *Lot*'s Wife ſtill more diſobedient than the reſt, *turned back*; for ſo it ought to be tranſlated, the original Word being derived from חוב *Reverti, Redire*, with which the *Syriack* Verſion agrees: *And ſhe became a Pillar of Salt*; which might be ſo called, either becauſe it was a laſting Pillar, that is, *a Stone Pillar*; for as Salt contributes to the Preſervation of Things ſalted therewith, the *Hebrews* made uſe of this Word to denote any Thing that was to continue long, thus a laſting Covenant, is called *a Covenant of Salt*, Num. xviii. 19. 2 Chron. xiii. 5. Or becauſe it was really compoſed of a metallic Salt, that was as hard and durable as Stone.

(*k*) Joſephi Ant. l. 1. c. 11. ſ. 4.

FOR

A. P. D. 392.

FOR *Pliny* (*l*) ſays, that in this Country there was a Kind of metallic Salt that was dug out of the Mountains which was as durable as Marble; and that was frequently made uſe of in building of Houſes. And hence it probably came to paſs, that there was a City in this Diſtrict, that is, in the Wilderneſs of *Judah*, not far from *Engeddi*, which was called *the City of Salt*, Joſ. xv. 62. probably becauſe it was built of this Kind of Stones. Or this Paſſage may be underſtood only to denote, that ſhe was inſtantly ſtruck dead and ſtiff with Lightning. It being common for the *Hebrews* to leave out the Particle *As:* For thus it is ſaid of *Nabal*, 1 Sam. xxv. 37. that *his Heart died in him, and he became a Stone*, inſtead of *as a Stone.* Thus alſo it is ſaid of *Moſes*, Exod. vii. 1. that *Jehovah made him a God to Pharaoh*, inſtead of *as a God.* In like Manner, this Expreſſion of *Lot*'s Wife becoming a Pillar of Salt, may be underſtood to mean that *ſhe became as a Pillar of Salt*, i. e. of metallic Salt or Stone. Which Pillar *Joſephus* (*m*) mentions as extant in his Time, and ſays that he ſaw it: And *Philo Judæus* calls it by the common Name of a Pillar of Stone: And more modern Travellers mention their having ſeen the Remains of this Pillar, between the Mountains of *Engeddi* and the *Dead Sea.* But this I apprehend muſt be ſome Miſtake, for the Deſtruction of *Lot*'s Wife muſt have happened between *Sodom* and *Zoar*, which is at the lower End, that is, the Southern End of the *Dead* or *Salt-Sea*; whereas *Engeddi* is towards the Northern End of it, not far

(*l*) Plin. Hiſt. Nat. l. 31. (*m*) Joſ Ant. l. 1. c. 11. See alſo Wiſd. x. 6.

A. P. D. 392. from the North-Weſt Corner of it, about three Miles Eaſtward of *Bethlehem*, which is not above ſix Miles South of *Jeruſalem*; ſo that if ſhe was actually turned into a Pillar of Stone, it is more than probable this Pillar was never ſeen afterwards, but was covered over with the Waters which, after the Deſtruction of *Sodom*, flooded that whole Country.

AND when Lot was arrived as far as *Zoar* (*n*), *then Jehovah rained upon Sodom and Gomorrah, Brimſtone and Fire from Jehovah out of Heaven.* Both *Tacitus* and *Strabo* (*o*) take Notice of this Deſtruction of theſe Cities, and acknowledge them to have been deſtroyed by Fire from Heaven. It is likewiſe remarkable, that there is one *Jehovah* repreſented as acting by Authority from another *Jehovah* in Heaven.

AFTER this *Abraham* (*p*) journeyed from the Plain of *Mamre* into the South Country, and ſojourned in *Gerar*; probably for the ſame Reaſon that he had formerly travelled into *Egypt*, that is, on Account of a Famine: becauſe he travelled to this Place alſo as he did into *Egypt* in Peril of his Life; and therefore ordered his Wife *Sarah* to ſay that ſhe was his Siſter. *Sarah* was now with Child of *Iſaac*, though not viſibly ſo, and was in the ninetieth Year of her Age; and yet was ſo remarkably beautiful, that *Abimelech*

(*n*) This Town was originally called *Bela*, Gen. xiv. 2. But *Lot* having begged of the Angel to give him Leave to retire to this Place, becauſe, ſays he, this City is near to flee unto, and it is *a little one*: Therefore the Name of the City was called *Zoar*, Gen. xix. 20, 22. which in *Hebrew* ſignifies *Little*.

(*o*) Tacit. Hiſt. l. 5. Strab. lib. 16. (*p*) Gen. xx. 1.

King

King of *Gerar* ſent for her, and took her from *Abraham.* A. P. D.
But God came to *Abimelech* in a Dream by Night, and ſaid, 392.
Behold, thou art but a dead Man, for the Woman which thou haſt taken, is a Man's Wife. But Abimelech had not come near to her: And he ſaid, Jehovah wilt thou ſlay alſo a righteous Nation? Said he not unto me, ſhe is my Siſter? And ſhe, even ſhe herſelf ſaid; He is my Brother. Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? And what have I offended thee, that thou haſt brought on me and my Kingdom a great Sin? And Abram ſaid, Becauſe I thought ſurely the Fear of God is not in this Place, and they will ſlay me for my Wife's Sake. This is the Excuſe which *Abraham* makes to *Abimelech* for denying his Wife, and ſaying, that ſhe was his Siſter. From whence it appears in the firſt Place, that the World at this Time was ſo well peopled, that Brothers and Siſters did not marry; and that declaring a Perſon to be one's Siſter, was an ſufficient Aſſertion to denote that ſhe could not be the Wife. *Abraham* however endeavoured to excuſe one Part of his Conduct to *Abimelech*, by ſaying, that *indeed ſhe was his Siſter alſo; She is*, ſays he, *the Daughter of my Father, but not the Daughter of my Mother: And ſhe became my Wife.* This however was a palpable Prevarication, ſince it is plain, that what *Abraham* intended, by deſiring *Sarah* to ſay, that ſhe was his Siſter, was to make People think ſhe was not his Wife. Whence however it is manifeſt, in the ſecond Place, that the Conſanguinity of being Brother and Siſter by Half-blood only was at that Time no Bar to Marriage. It is likewiſe manifeſt, in the third Place, that *Abraham*'s Care for the Preſervation of his own Life was ſomething too ſtrong; and that he preferred the Hazard of loſing his Wife, to the Hazard of

loſing

A. P. D. 392. loſing his Life. God had formerly commanded *Abraham* to go out of his Country, and from his Kindred, and from his Father's Houſe, into a Land that he would ſhew him, *Gen.* xii. 1. *And it came to paſs, ſays Abraham to Abimelech, When God cauſed me to wander from my Father's Houſe, that I ſaid unto her* (Sarah) *this is thy Kindneſs, which thou ſhalt ſhew unto me; at every Place whither we ſhall come, ſay of me, He is my Brother.* Whence it appears, that, though God had ordered him to go into the Land of *Canaan*, this Device of denying his Wife, and directing her to ſay, ſhe was his Siſter, was his own Contrivance. And I make no Doubt, that it was this prevaricating Conduct of his, which betrayed a Diſtruſt of God in preſerving his Life, that gave Occaſion to this Kind of Diſtreſs being inflicted upon him; and was the Reaſon why God, at his firſt going into *Canaan*, drove him by a Famine to the Court of *Pharaoh* in *Egypt*; and now at the Time of his Wife's being with Child, when he had juſt received the Promiſe of having an Heir by her, that he was driven by a Famine to the Court of *Abimelech*; where ſhe was taken from him in human Probability never to be reſtored him again. And if we ſuppoſe *Abraham* to have loved his Wife *Sarah*, what we may think, muſt have been his Anxiety during the Time that *Sarah* was detained both by *Pharaoh* and by *Abimelech?* God indeed was pleaſed to interpoſe in both Caſes, to preſerve *Sarah* from the Contamination of her Lovers; but *Abraham*'s Anxiety in the mean Time muſt not have been the leſs, as he probably did not know how it would end. However after this Diſcourſe, which *Abimelech* had with *Abraham*, he honourably returned *Sarah* to her Huſband, and ſent ſome Preſents along with her, according to the Cuſtom

of

of the Times; but at the ſame Time rebuked *Sarah* for going without a Veil, which was the diſtinguiſhing Mark of a married Woman, *Gen.* xxiv. 65. ſaying, *I have given thy Brother one thouſand Pieces of Silver, Behold, he is to thee a Covering of the Eyes, unto all that are with thee and with all other: Thus ſhe was reproved.* That is, this Perſon whom you call your Brother, I know to be your Huſband, or a Covering to your Eyes; that is, one upon whoſe Account you ought to wear a Veil, which is the proper and diſtinguiſhing Dreſs of a married Woman, as well to preſerve you from thoſe of your own Houſehold, as from all others; *thus was ſhe reproved.* From whence however we may obſerve, that the ſacred Hiſtorian is far from concealing the Faults of thoſe Perſons whoſe Hiſtory he writes; *Noah*'s Drunkenneſs, *Abraham*'s Fear for his Wife, *Sarah*'s intemperate Warmth againſt her Maid *Hagar*, *Lot*'s Inceſt, *Jacob*'s Treachery to his Brother *Eſau*, *Rachel*'s Theft of her Father's Teraphim, *Judah*'s Incontinency, his own Excuſes and Dilatorineſs in going to *Egypt*, and his Brother *Aaron*'s Idolatry are all told with great Impartiality. And indeed there appears through the whole Narration ſuch an Air of Simplicity, as cannot be accompanied by any Thing but Truth: For the Author ſeems no more ſtudious to magnify the Virtues, than he does to conceal the Infirmities either of himſelf, or of any body elſe of whom he writes. A. P. D. 392.

ISAAC (*q*) was born to *Abraham* and *Sarah* when he was one hundred Years of Age, and ſhe ninety; which agrees exactly with the Time aſſigned for the Birth of *Iſaac* by *Po-* 393.

(*q*) Gen. xxi. 5; xvii. 17.

lybiſtor

A. P D. 393. *Iyhiſtor* from *Demetrius*, who ſays, he was born twenty-five Years after the firſt Arrival of *Abraham* in the Land of *Canaan*.

394. AND (*r*) *Iſaac* the Child grew and was weaned, probably when he was about a Year old; for it is not very likely that *Sarah* ſhould abound with Milk: And therefore he was probably weaned as ſoon as conveniently might be (*s*). And *Abraham* made a great Feaſt the ſame Day that *Iſaac* was weaned. And *Sarah* ſaw the Son of *Hagar* the *Egyptian*, who ſhe had born unto *Abraham mocking* (*t*). Wherefore ſhe ſaid unto *Abraham*, *Caſt out this Bond-woman and her Son: And the Thing was very grievous in Abraham's Sight, becauſe of his Son. And God ſaid unto Abraham, Let it not be grievous in thy Sight, in all that Sarah hath ſaid unto thee, hearken unto her Voice. And Abraham roſe up early in the Morning and took Bread, and a Bottle of Water, and gave it unto Hagar, (putting it upon her Shoulder) and the Child, and ſent her away: and ſhe departed and wandered in the Wilderneſs of Beerſheba. And the Water was ſpent in the Bottle, and ſhe caſt the Child under one of the Shrubs. And ſhe went, and ſat her down over-againſt him. And the Angel of God called to Hagar out of Heaven and ſaid, Ariſe, lift up the Lad, and hold him in thine Hand. And God opened her Eyes, and ſhe ſaw a Well of Water. And ſhe went, and filled the Bottle with Water, and gave the Lad Drink.*

IF Mr. *Bayle* had conſulted the Original, he would not have had all that Pleaſure of Exultation, which he takes in

(*r*) Gen. xxi. 8. (*s*) Euſeb. Præp. Ev. l. 9. c. 21.

(*t*) St. *Paul* ſays, that ἐδίωκε, he perſecuted him, or hurt him, *Gal.* iv. 29.

the

the ſeeming Abſurdity of *Abraham*'s being repreſented as putting a Boy of fifteen or ſixteen Years of Age upon *Hagar*'s Shoulder, when he ſent her away. " Is it not very " ſtrange (*u*), ſays he, that his Mother was obliged to carry " him on her Shoulder at that Age, to lay him under a lit- " tle Tree, to take him up again, to take him in her Hands, " and to give him ſome Drink. Read that Place concern- " ing *Iſhmael*; it repreſents a Child in ſwadling Cloaths, or " very near it." The Words of the *Hebrew* Bible tranſlated literally into *Engliſh* run thus: *And Abraham roſe up early in the Morning, and took Bread, and a Bottle of Water and gave it unto Hagar, put it upon her Shoulder, and the Lad, and ſent her away: and ſhe departed and wandered in the Wilderneſs of Beerſheba. And the Water was ſpent in the Bottle, and ſhe laid the Lad under one of the Shrubs. And when the Angel appeared to her, he ſaid, Ariſe, lift up the Lad, ſtrengthen your Hand in him,* or (which is the ſame Thing) *ſupport him with your Hand.* But Mr. *Bayle* further ſays, " I foreſee that I ſhall be told, that neither the Tran- " ſlation of the Septuagint nor the Vulgar Tranſlation ſay, that " *Iſhmael* was put on *Hagar*'s Back; and that it ought " therefore to be concluded, that the *Hebrew* Text does not " clearly favour my Suppoſition. Well, let us leave it, " ſays he, the reſt of the Narrative is ſufficient for me, and " I will refer it to the Judgment of all the Readers, who " ſhall conſider the Thing without Prejudice." As to the *Hebrew* Text, I think every unprejudiced Reader muſt determine, that indeed *it does not clearly favour his Suppoſition:* But that the Words, *Put it on her Shoulder*, ought to be read in a

A. P. D. 393.

(*u*) Bayle's Dict. *Agar.*

A. P. D. 393. Parentheſis, as it is in our *Engliſh* Tranſlation, and applied ſolely to the Bottle of Water. As to the vulgar *Latin* Tranſlation, that makes directly againſt him, for the Words are, *Surrexit itaque Abraham mane, & tollens panem & utrem aquæ impoſuit ſcapulæ ejus; tradiditq; puerum, & dimiſit eam.* As to the Septuagint, that agrees with the *Hebrew*, and as to the reſt of the Narrative let the Reader judge when it is conſidered impartially.

CERTAIN it is, that *Iſhmael* muſt at this Time, at the weaning of *Iſaac*, have been fifteen Years of Age at the leaſt; for it is poſitively ſaid, that he was born when *Abraham* was eighty-ſix Years of Age, *Gen.* xvi. 16. and that *Iſaac* was not born till *Abraham* was an hundred, *Gen.* xxi. 5. When therefore *Sarah* inſiſted with *Abraham* that *Hagar* and her Son ſhould be turned out of Doors, it is ſaid, that *Abraham* took *Hagar*, and gave her Bread and Water, and putting it on her Shoulder, he delivered the Lad to her, and ſent her away. Now we may obſerve, by-the-by, that this was more than ſhe had given her when ſhe went away from her Miſtreſs before, at which Time ſhe found her Road towards *Egypt* very readily; and was arrived at the Well *Beer-laharoi* when ſtopped by the Angel, *Gen.* xvi. 7, 14. But now when ſhe left *Abraham*, ſhe miſſed her Road, probably therefore by the Direction of the Providence of God, who was not willing that *Iſhmael* ſhould be carried into *Egypt*. And they wandering in the Wilderneſs, when the Water was ſpent, the Lad grew faint for want of ſomething to drink; and ſhe helping him to lye down, or laying him down under the Shelter of ſome of the Shrubs, retired from him; becauſe ſhe could not bear to ſee him die, as ſhe imagined he was going

going to do. But the Angel of the Lord appeared unto her, A. P. D.
and ſhewed her a Well of Water, and bad her, *Ariſe, lift up* 393
the Lad, and ſtrengthen him with thine Hand. And ſhe went and filled the Bottle with Water and gave him Drink. Now I appeal to any unprejudiced Reader, whether there is any Thing in this Hiſtory not ſuitable to a Lad of fifteen Years of Age. Was not the Mother, from her Age, more able, and as a Slave more accuſtomed to carry the Water, than the Lad? Are not Children of that Age more hot and thirſty than grown-up People? And are they not much leſs able to bear Fatigue? When the Lad was fainting away with Heat and Drought, was it not natural for the Mother to help him to lye down, and to ſeek for ſome Shelter to lay him under in ſo hot a Climate? And when he was in this Condition, fainting even unto Death, was it not proper for the Angel to ſay, *Ariſe, lift up the Lad, ſupport him with your Hand, while you give him ſome Drink?*

WHAT Verſion of the Bible Mr. *Bayle* made uſe of, I cannot ſay, but they who ſet up for Criticks ought not to content themſelves with Tranſlations. Our *Engliſh* Tranſlation ſeems liable to miſlead an unwary Reader in two Particulars; firſt, that in *ver.* 14 and 15, *Iſhmael* is called *the Child*; whereas in *ver.* 12 and 18 he is called *the Lad.* The original Word ילד therefore in *ver.* 14 and 15, which we tranſlate *the Child*, ought to have been tranſlated *the Lad*, as it ſometimes ſignifies, and as he is called both before and afterwards. And ſecondly, that in *ver.* 15, the Words in the *Hebrew* which our *Engliſh* Tranſlation renders, *and ſhe caſt the Child down*, might be rendered *and ſhe laid the Lad down.* For whether *Iſhmael* was fifteen Years old

A. P. D. 393. or in ſwadling Cloaths, it is unnatural to think, that his Mother would *caſt* him down, when he was going to faint: But on the contrary, that ſhe would lay him down as gently as poſſible. But what is truly obſervable in this Place is, that the Perſon who ſpake to *Hagar*, is called an *Angel* in the ſeventeenth Verſe, and *God* in the nineteenth; becauſe he ſpake by Authority from, and in the Perſon of God. The Words run thus: *And God heard the Voice of the Lad: And the Angel of God called to Hagar out of Heaven, and ſaid unto her, What aileth thee, Hagar? Fear not, for God hath heard the Voice of the Lad where he is. Ariſe, lift up the Lad, and hold him in thine Hand: For I will make him a great Nation. And God opened her Eyes, and ſhe ſaw a Well of Water*, Gen. xxi. 17, 18, 19.

ISHMAEL being recovered from his Faintneſs, God was with him and he grew, and he dwelt in the Wilderneſs, and became an Archer.

AND it came to paſs at that Time, that *Abimelech* and the chief Captain of his Hoſt, whoſe Title was *Phichol*, thought it prudent to make a Covenant of Peace with *Abraham*, becauſe they ſaw that God was with him in all that he did. And they called that Place *Beerſheba*, or *the Well of the Oath*; becauſe there they ſware both of them. And *Abraham* planted a Grove in *Beerſheba*, and called there on the Name of *Jehovah*, the everlaſting God, and *Abraham* ſojourned in the *Philiſtines* Land many Days.

410. *ARIUS* King of *Babylon* died after a Reign of thirty Years, and was ſucceeded by *Aralius*. *Beroſ.*

ABRA-

A. P. D. 418.

ABRAHAM (*y*) went by a Command from God to offer up his Son as a Sacrifice upon Mount *Moriah*: Which Event happened according to *Joſephus*, when *Iſaac* was twenty-five Years of Age. God had before promiſed *Abraham* that in his Seed ſhould all the Nations of the Earth be bleſſed, *Gen.* xii. 3. xviii. 18. and had afterwards limited this Promiſe to his Son *Iſaac*, Gen. xxi. 12. And therefore St. *Paul* (*z*) ſays, That *Abraham* when he was tried, offered up his only begotten Son, of whom it is ſaid, *that in Iſaac ſhall thy Seed be called*; accounting, or rather *Reaſoning*, λογισάμενος, that God was able to raiſe him up even from the Dead; from whence alſo he, i. e. *Abraham* received him (ἐν παραβολῇ) in a Figure; that is, by being born from two Parents, who were figuratively ſpeaking dead in their Bodies (*a*), to all the Purpoſes of Generation. But the Difficulty is, to aſſign a Reaſon why God ſhould appoint this particular Action for a Trial of *Abraham*'s Faith. And I own, I can ſee no better Reaſon than that which is aſſigned by Mr. *Warburton* in his Divine Legation of *Moſes*; where he ſuppoſes it to be a ſymbolical Explanation of the Method which God purpoſed to take in the Redemption of Mankind; which *Abram* being ſollicitous to be informed in, God took this Method of gratifying him, by a viſible Repreſentation of the Fact; but before he would gratify him he made the ſtrongeſt Trial of his Faith, which human Nature is capable of; that is, the putting to death his only Son; at which, when *Abraham being ſtrong in Faith*

(*y*) Gen. xxii. 1. (*z*) Heb. xi. 17---19. (*a*) Rom. iv. 17, 19. Heb. xi. 11

ſtag-

A. P. D. 418. *ſtaggered not*, Rom. iv. 20. then God revealed unto him the parallel Method by which he propoſed to redeem Mankind, by offering up his own and only Son, in that very Spot where *Abraham* had attempted to offer up his Son. For St. *Jerom* tells us, from an antient and conſtant Tradition among the *Jews*, that Mount *Calvary*, where our Lord and Saviour was afterwards crucified, was on Mount *Moriah*, where *Abraham* was commanded to offer up *Iſaac*. And hence it was, that our Saviour ſaid to the *Jews*, *Your Father Abraham rejoiced to ſee my Day, he ſaw it and was glad*, Joh. viii. 56. Of the ſame Kind alſo, was that Anſwer which God gave to *Jacob*'s Prayer, when he ſent an Angel to wreſtle with him, *Gen.* xxxii. 24. as alſo to *Zedekiah*, 1 Kings xxii. 11. and to *Jaſh*, 2 Kings xiii. 18. and hence the antient Prophets were called *Seers*, becauſe it was by a viſible Repreſentation or Viſion, that moſt of their Prophecies were revealed unto them (*b*). And hence that Mountain where *Abraham* was ſent to offer up this Sacrifice, was called the Land of *Moriah*, which ſignifies the Land of *Viſion*; being derived from the *Hebrew* Verb, ראה, *Raa*, to ſee: And therefore it is tranſlated in the vulgar *Latin* Edition of the Bible, *Terram Viſionis*. The *Septuagint* renders it, εἰς τὴν γὴν τὴν ὑψηλὴν, *in terram excelſam*; ſuppoſing it to be called *the Land of Viſion*, becauſe it was high, and might be ſeen afar off. But the Reaſon of this Name is given, *Gen.* xxii. 14. where *Abraham* explains it by *Jehovah Jireh*, that is, *in the Mount of Jehovah it ſhall be ſeen*. It was

(*b*) Vide Iſ. vi. 1, &c. xiii. 1. xx. 2, 4. xxi. 6. Jer. i. 11, 13. xix. 1, 10. xxvii. 2, &c. xxviii. 10. Ezek. i. 4. ii. 9. iii. 1. iv. 1. v. 1—4. vii. 23. ix. 1, 8. x. 1, &c. xii. 3, 11. xxiv. 3, 6. xxxvii. 1—8—11. xv—22. xl. 1, &c.

there-

therefore called *Moriah* becauſe *Abraham* was ſent there by the Lord to *ſee* a viſible Repreſentation of the Method he was pleaſed to take in the Redemption of Mankind, which was there ſymbolically repreſented unto him; and when he *ſaw* it he was glad. A. P. D. 418.

I CANNOT help taking Notice, that the *Samaritan Pentateuch* here in this Place reads the Land of *Morah*; whence the *Samaritans* pretend that God ſent *Abraham* near to *Sichem*, where the Land of *Moreh* certainly lay, *Gen.* xii. 6. *Deut.* xi. 30. and therefore conclude, that it was upon Mount *Gerizim*, that *Iſaac* was brought in Order to be ſacrificed. But in Anſwer to this, it is to be obſerved, that Mount *Gerizim* was not in the Land of *Moreh*, but only ſomewhere near it; for the Land of *Moreh* is, in all the Verſions and Editions of the Bible, even the *Samaritan*, called a *Plain*, a *Champaign Country*, and a *Valley*, Gen. xii. 6. Deut. xi. 30, and Judg. vii. 1. whereas the Place where *Abraham* went to ſacrifice his Son is, in all the Editions and Verſions of the Bible, called a *Mount*, Gen. xxii. 14.

WHEN the Cuſtom began in the *Heathen* World of offering up their Sons (*c*) and their Daughters to *Moloch* and other Idols does not appear. It is certain, that it was practiſed in the Neighbourhood of the Land of *Canaan*, before the Children of *Iſrael* took Poſſeſſion thereof under *Joſhua*; by the ſtrict Charges which are given againſt this Practice in the Law of *Moſes* (*d*). Some think the Children of *Iſrael* had

(*c*) Lev. xviii. 21. 2 Kings xvii. 31. Jer. xix. 5.
(*d*) Lev. xviii. 21. xx. 2, 4. Deut. xviii. 10.

learned

A. P. D. 418. learned this Practice in *Egypt*, becauſe they are ſaid to have borne the Tabernacle of *Moloch* while they were in the Wilderneſs (*e*). But *Herodotus* (*f*) reaſons well againſt this Suppoſition, when he ſays, How can we imagine that a People forbidden to kill any Kind of Animal, except Geeſe, Swine, and ſuch Bulls or Calves as they find without Blemiſh, would ſacrifice Men? If the Childen of *Iſrael* therefore practiſed this Abomination in the Wilderneſs, it muſt have been towards the latter End of their Time, when they approached the Land of the *Ammonites* and *Moabites*, and joined themſelves to *Baal-peor*, and ate the Sacrifices of the Dead, *Pſal.* cvi. 37. Deut. xxiii. 3, 4. And therefore it has been the general Opinion, that theſe People who bordered upon *Canaan*, and were the Offſpring of *Lot*'s (*g*) Inceſt, learned this Practice from the Example ſet them by *Abraham*. But this ſeems to me impoſſible, becauſe *Abraham* did not ſlay his Son; whereas theſe *Ammonites* ſlew their Offſpring to the God *Moloch*, 1 Kings xi. 7. 2 Kings xxiii. 13. Pſal. cvi. 37. If. lvii. 5. Ezek. xvi. 20, 21. xxiii. 37, 39. And though it be ſuppoſed, that they heard that *Abraham* attempted to ſlay *Iſaac*, yet they muſt be convinced that he had not been put to Death, when they ſaw him living in their Neighbourhood above one hundred Years afterwards. But it is more than probable, that they did not even ſo much as hear of this Tranſaction; becauſe this was an Affair which paſſed between *Abraham* and *Iſaac* when they were alone; and poſſibly it was for this very Reaſon, that as ſoon as *Abraham* ſaw the Place afar off, he

(*e*) Amos, v. 25, 26. Acts vii. 43.
(*f*) Herod. Euter.
(*g*) Gen. xix. 34—38.

ſaid

ſaid (*i*) unto his young Men who attended him, Abide you here with the Aſs, and I and the Lad will go yonder and worſhip, and come again to you that even the Rumour of this Tranſaction might not be ſpread abroad. It is likewiſe to be obſerved, that this Affair between *Abraham* and his Son had been tranſacted above four hundred forty Years before the *Iſraelites* came to take Poſſeſſion of the Land of *Canaan*; but that this Practice of the *Ammonites* and *Moabites*, in offering up their Children to Devils, was then but a new Practice among them, and therefore could not have been borrowed from a Fact which happened above four hundred Years before. For *Moſes* charges the *Iſraelites*, while they were in the Wilderneſs in the Neighbourhood of the *Ammonites*, with ſacrificing unto Devils, not to God; to Gods whom they knew not, *to new Gods that came newly up*, whom their Fathers feared not, *Deut.* xxiii. 17. A. P. D. 392.

SARAH being one hundred and twenty-ſeven Years old (*k*) died in *Kirjath-Arba*, the ſame is *Hebron* in the Land of *Canaan*; and *Abraham* came to mourn and to weep for her: Now though it is ſaid, that *Abraham came* to mourn for *Sarah*, yet it is not to be ſuppoſed that *Abraham* and *Sarah* lived in different Parts of the Land of *Canaan*, but that they lived in different Tents only, *Gen.* xxiv. 67. and that upon her Death, he quitted his own Tent, and came to hers to mourn and to weep for her ſeven Days and ſeven Nights, as was the Cuſtom among the *Hebrews*, *Gen.* l. 10. 1 *Sam.* xiii. 13. *Job* ii. 13. *Judith* xvi. 24. And tho' it is mentioned that *Sarah* died in *Kirjath-Arba*, the ſame 430.

(*i*) Gen. xxii. 4, 5. (*k*) Gen. xxiii. 1.

A. P. D. 430. is *Hebron* in the Land of *Canaan*; yet it is certain, that we have no Account before this of *Abraham*'s Removal from *Beerſheba*; but it is more reaſonable to think, that *Abraham* had before this removed from *Beerſheba* to *Hebron*, where he made his firſt Settlement in the Land of *Canaan*, and where it is certain that he ſpent the Remainder of his Days, *Gen.* xxxv. 27. than to ſuppoſe that *Sarah* and he had parted Habitations.

433. WHEN (*l*) *Iſaac* was forty Years of Age, his Father thought it proper to look out for a Wife for him among his own Kindred, and not among the neighbouring Idolaters; he therefore called his favourite Servant unto him, probably *Eliezer* of *Damaſcus*, in order to ſend him to *Haran* to look for a Wife for *Iſaac*; and ſaid unto him, *Put, I pray thee, thy Hand under my Thigh: I will make thee ſwear, that thou wilt not take a Wife unto my Son of the Daughters of the Canaanites.* It is generally thought, that *Abraham* exacted this Form of Swearing from his Servant, becauſe that it was the cuſtomary Form practiſed in thoſe Times when any Perſon took an Oath, for which ſome Commentators have found out a very myſtical Reaſon; but as I cannot find out any Authority they have for this Opinion, it ſeems therefore to me, to be no more than *Abraham*'s Command to his Servant to come and *approach* him, and ſwear to him. For *Herodotus* (*m*) ſpeaking of the *Egyptians*, ſays, that when the *Egyptians* ſalute one another in publick, they bow the Body reciprocally, and carry their Hands to each others Knee. If this was therefore the reſpectful Method of Ap-

(*l*) Gen. xxiv. 1; xxv. 20. (*m*) Herod. Euter.

proach

proach which was practiſed amongſt Equals, when they met in publick, it is very reaſonable to believe that either this or ſome other Ceremony like it, ſuch as embracing the Knee, and putting the Hand under or round the Thigh, was conſtantly practiſed by Inferiors whenever they approached their Maſters: And as this favourite Servant was probably *Eliezer* of *Damaſcus*, who was a Slave that was born to *Abraham* in his own Houſe, *Gen.* xv. 2, 3. there is no Mark of Reſpect which could be too ſervile for him to pay; and therefore I apprehend this Expreſſion of putting the Hand to the Knee, or under the Thigh, might be uſed as an equivalent Term for *approaching*; and that this Speech of *Abraham* means no more than this, *Come near me, I will make thee ſwear.* A. P. D. 433.

ABRAHAM's Servant having ſucceeded in his Meſſage, brought home with him *Rebekah*, the Daughter of *Bethuel* the Son of *Nahor* the Brother of *Abraham*; and as they approached towards *Beerſheba*, *Iſaac* went out to meet them, and *Rebekah* lighted off the Camel, and put on her Veil as being his eſpouſed Wife, and *Iſaac* brought her into his Mother *Sarah*'s Tent.

Now it is more than probable, that about this Time *Abraham*, when he had ſettled his Son *Iſaac*, might diſmiſs the Sons which he had by his Concubines, and ſend them into the World to provide for themſelves; for after the Marriage of *Iſaac* we hear no more of *Abraham*, but of the Diviſion which he made of his Fortune between his Children; which is the Reaſon why his having taken *Keturah* to his Wife is mentioned in this Place. To his Son

A. P. D. 433. *Iſaac* therefore he gave all that he had, *i. e.* the Bulk of his Fortune. But to the Sons of his Concubines, *i. e.* of *Keturah* and *Hagar* he gave Gifts, and ſent them away from *Iſaac* his Son Eaſtward, unto the Eaſt Country. And hence it comes to paſs, that the *Midianites*, who were the Sons of *Keturah*, and the *Iſhmaelites* who were the Sons of *Hagar*, are frequently confounded together and put the one for the other; becauſe they did not ſeparate their Tribes, but lived together. For *Iſhmael* is poſitively ſaid to have dwelt in the Wilderneſs of *Paran*, where his Mother took him a Wife out of the Land of *Egypt*, *Gen.* xxi. 21. And yet *Jethro*, *Moſes*'s Father-in-law, who could not have lived far from thence, is called a Prieſt of the Land of *Midian*, *Ex.* ii. 15, 16; iii. 1. Again, when *Joſeph*'s Brethren ſold him to the Merchants, it is ſaid, Then there paſſed by *Midianitiſh* Merchantmen; and they, *i. e.* his Brethren, drew and lifted up *Joſeph* out of the Pit, and ſold *Joſeph* to the *Iſhmaelites* for twenty Pieces of Silver, *Gen.* xxxvii. 28. Again, when *Gideon* had deſtroyed the Hoſt of the *Midianites*, Judg. vii. 1. who came to attack and vex the *Iſraelites*, the Men of *Iſrael* ſaid unto *Gideon*: *Rule thou over us, for thou haſt delivered us from the Hand of* Midian. And *Gideon* ſaid unto them, *I will not rule over you, the Lord ſhall rule over you. But I would deſire a Requeſt of you, that you would give me every Man the Ear-rings of his Prey: For they had golden Ear-rings, becauſe they were* ISHMAELITES, Jud. viii. 22-24. Nor do theſe *Midianites* or *Iſhmaelites* ſeem to have had any fixed Habitation; for they dwelt alſo among the *Amalekites* on Mount *Hor*, from *Havilah* to *Shur*, which is over-againſt *Egypt*, as appears from comparing *Gen.* xxv. 18. with 1 *Sam.* xv. 7. and in *Judg.* vi. 33. the *Amalekites* and *Midianites* are

men-

mentioned as one and the ſame People, when they attacked the *Iſraelites* under *Gideon*. They dwelt alſo among the *Moabites* on the Eaſt of the *Salt Sea*, as appears from comparing, *Numb.* xxv. *ver.* 1. with *ver.* 17. where *Iſrael* is ſaid to have committed Whoredom with *the Daughters of Moab*, and yet the Woman who is mentioned as being found guilty with *Zimri* the *Iſraelite*, is called a *Midianitiſh Woman*; whereupon the Lord ſpake unto *Moſes* and ſaid, *Vex the Midianites, and ſmite them.* See alſo *Numb.* xxii. 3, 4, *&c.* And therefore *Moſes*, when he is deſcribing their going forth from *Abraham* to ſettle themſelves in the World, only mentions their going out *Eaſtward* to make their Settlements *in the Eaſt Country* at large. A. P. D. 433.

ARALIUS after he had reigned forty Years died, and was ſucceeded by *Baleus*, who is alſo called *Xerxes*, or the *Conqueror*. *Beroſ.* 450.

REBEKAH having been barren for nineteen Years, *Iſaac* intreated *Jehovah* for his Wife; and *Jehovah* was intreated of him, and *Rebekah* his Wife conceived, and the Children ſtruggled within her: and ſhe ſaid, *If it be ſo, why am I thus?* And ſhe went to enquire of *Jehovah*, Gen. xxv. 22. which the Septuagint Verſion renders, Ἐι ἔτω μοι μέλλει γίνεσθαι, ἵνα τί μοι τῦτο? *Si ſic mihi futurum eſt; quare mihi hoc?* And the Targum of *Onkelos* renders it to this Purpoſe, *If this was to happen to me, why did I conceive?* And the vulgar *Latin*, *Si ſic mihi futurum erat, quid neceſſe fuit concipere?* Which I apprehend have miſled the Criticks in the Interpretation of this Place, for *Fagius* interprets it after this Manner: *Senſus eſt, ſi tantus eſt dolor & cruciatus concipere,* 452.

A. P. D. 45[2]. *pere, & gravidam fieri, cur ego ipſum deſideravi, & petii à Domino? Vatablus* ſays, *Si ſic futurum erat, nempe ut parvuli ſeſe colliderent in utero, ad quid ego concepi?* And *Clarius* ſays, *Si ſic mihi futurum erat, ut quid vivo in mundo, & non potius morior (n)?* And therefore the Authors of the *Univerſal Hiſtory* relate this Part of the Hiſtory of *Rebekah* after this Manner: "They (*Iſaac* and *Rebekah*) now "thought themſelves happy indeed; but *Rebekah* did not "long continue ſo. The Struggles of the two Twins, "which ſhe bore, cauſed her a great deal of Pain and Un-"eaſineſs, till having conſulted God about it ſhe was an-"ſwered, *&c.* (*o*)" But the Hiſtory of *Moſes* ſays no ſuch Thing; it takes no Notice of any Pain or Miſery that *Rebekah* endured or underwent, only that ſhe feeling an unuſual and uncommon Commotion in her Womb could not apprehend the Reaſon of it; but imagining there muſt be ſomething extraordinary in it, ſhe went to enquire of the Lord; for the Words of the *Hebrew* literally tranſlated are, *And ſhe ſaid, if ſo, why I thus? And ſhe went to enquire of the Lord*; that is, ſhe went to enquire into the Cauſe or Reaſon of this ſtrange Feel or Senſation. This is the firſt Time that any one's going to enquire of the Lord is mentioned in the Scriptures; for though God was pleaſed to communicate himſelf frequently to *Abraham* by the Miniſtration of Angels, it is no where mentioned that *Abraham* ever went to conſult God. There are many Conjectures therefore formed by the Learned how *Rebekah* enquired of the Lord. Some think, ſhe went to conſult *Sem* (*p*), ſome that ſhe went to conſult *Heber* (*q*). But if ſhe did any Thing more than offer up her own Prayers and Petitions

(*n*) Crit. Sac. in loc. (*o*) Univer. Hiſt. p. 436. (*p*) Fagius in loc. (*q*) Grotius in loc.

titions to God, it is more likely that ſhe went to conſult her Father-in-law *Abraham*, than any one elſe; for he was the Prieſt as well as Prince of the Family, and was then alive, and lived with his Son *Iſaac* at *Hebron*, *Gen.* xxxv. 27. And going to enquire from a Prophet is in the Language of the Scriptures called enquiring from the Lord, *Exod.* xviii. 15. 1 *Sam.* ix. 9. But whatever Method it was that ſhe took to enquire from the Lord, it is manifeſt that ſhe received her Anſwer; for the Lord ſaid unto her, *Two Nations are in thy Womb, and two manner of People ſhall be ſeparated from thy Bowels: and the one People ſhall be ſtronger than the other People, and the elder ſhall ſerve the younger*, Gen. xxv. 23. It is not mentioned, whether ſhe ever told her Huſband *Iſaac* of this Prediction; but it is more than probable, that ſhe did not, ſince it is mentioned that *Iſaac* loved *Eſau* (*r*) becauſe he did eat of his Veniſon; but *Rebekah* loved *Jacob*. And it was probably owing to this Prediction, added to her Love for *Jacob*, that we find *Rebekah* afterwards ſo watchful of her Huſband *Iſaac* in his Sickneſs, and ſo ſollicitous to obtain that Bleſſing for *Jacob*, which *Iſaac* intended for his favourite *Eſau*, who is remarked for having been a *cunning* Hunter; but *Jacob* a *plain* Man, *i. e.* as the original Word ſignifies, *without Guile* (*s*).

A. P. D. 452.

REBEKAH having been barren for nineteen Years and upwards, was at laſt brought to Bed of *Eſau* and *Jacob*, *Iſaac* being now ſixty Years old. Compare *Gen.* xxv. 20. with *Gen.* xxv. 26. 453.

ABRAHAM died, being one hundred ſeventy-five Years old, *Gen.* xxv. 7. 468.

ESAU

(*r*) Gen. xxv. 28. (*s*) Gen. xxv. 27.

A. P. D. 468. *ESAU* (*t*) having been one Day hunting in the Field, returned home very *hungry* and *tired*; for ſo the original Word properly ſignifies, and not *faint*, as rendered in our Tranſlation; which is too ſtrong an Expreſſion for the Purpoſe. And *Eſau*, finding his Brother *Jacob* preparing ſome Pottage, ſaid to him, *Feed me with that ſame Pottage*; which Pottage being of a red Colour, and *Eſau* ſaying only, *Feed me with that Red, that ſame Red*, the *Hebrew* for which is *Edom*, was the Occaſion afterwards of *Eſau* being called by the Nick-name of *Edom*. And *Jacob* ſaid, *Sell me this Day thy Birth-right*. And *Eſau* ſaid, Since I cannot expect to outlive the Term predicted for the Enjoyment of the Land of Canaan, but ſhall die by the Courſe of Nature long before that Time, *what Profit ſhall this Birth-right do to me?* In our Tranſlation the Words run thus: *Behold I am at the Point to die; and what Profit ſhall this Birth-right do to me?* Which Expreſſion is much ſtronger than the Original, which only ſays, *Behold I approach towards Death*; which may be ſaid by any Man in the ſtrongeſt Degree of Health. And to this Purpoſe it is rendered by the Septuagint, Πορεύομαι τελευτᾷν, *Vado mori*; and ſo the reſt of the Verſions. And *Jacob* ſaid, *Swear to me this Day*, that I ſhall have it; and he ſwore unto him, and he ſold his Birth-right unto *Jacob*. Then *Jacob* gave *Eſau* Bread and Pottage of Lentils; and he did eat and drink, and roſe up and went his Way: Thus *Eſau* deſpiſed his Birth-right, *i. e.* by ſelling it for ſuch a Trifle. From which ſhort Narrative of this Tranſaction it appears more than probable, that *Eſau* took a Fancy to this Pottage, and that it was Humour more than Neceſſity which made

(*t*) Gen. xxv. 27, &c.

him

him ſo ſollicitous for it; for though it is ſaid, that he was *faint* with Hunger, yet if he had apply'd to any of the many Servants in his Father's Family, they muſt have gotten him ſomething to eat. But this Pottage ſtruck him when he was in this hungry Mood; and therefore he ſays in a very particular and emphatical Manner, Feed me with *that Red, that ſame red* Pottage. Then ſaid *Jacob* unto him, *Sell me this Day thy Birth-right*, and *he ſold his Birth-right* unto *Jacob*. It is therefore alſo more than probable, from this Manner of Expreſſion, that theſe two Brothers had had frequent Diſcourſe upon this Subject before this Time; becauſe *Jacob* does not explain, nor *Eſau* enquire, what Part of his Birth-right it was that *Jacob* propoſed to purchaſe, whereas it is manifeſt, that *Eſau* did not ſell to his Brother all his Birth-right; for he did not part with his Birth-right to any of thoſe Goods, or Flocks, or Herds, or moveable Subſtance which belonged to his Father; for *Eſau* enjoyed thoſe unmoleſted at the Death of his Father, and carried them with him from *Canaan* to Mount *Seir*, Gen. xxxvi. 6. --8. But the Right which *Eſau* ſold to *Jacob*, was his Right of Inheritance to any Land which his Father either was at that Time poſſeſſed of in the Land of *Canaan*, or might in Length of Time be poſſeſſed of by Virtue of thoſe repeated Promiſes which had been made by God to *Abraham*; which *Eſau* ſeems not to have ſet that Value upon which *Jacob* did; and therefore *Moſes* adds, *Thus Eſau deſpiſed his Birth-right*, ver. 34. Which is alſo the Occaſion of the Author of the Epiſtle to the *Hebrews*, calling *Eſau* a *profane* (*t*) *Perſon* for ſelling his Birth-right, as betraying thereby a Contempt for, or at leaſt a Diffidence in

A. P. D. 468.

(*t*) Heb. xii. 16.

A. P. D. 468. the Promiſes of *God*. And accordingly, we find that upon the Death of *Iſaac*, *Eſau* quitted *Canaan*, and left *Jacob* in Poſſeſſion of *Hebron*, where *Abraham* and *Iſaac* had ſojourned, and went and ſettled at Mount *Seir*, Gen. xxxv. 27--29. xxxvi. 6--8.

480. *BALEUS*, or *Xerxes* King of *Babylon*, died after a Reign of thirty Years, and was ſucceeded by *Armatritis*. *Beroſ.*

AND there was a Famine (*u*) in the Land of *Canaan*, beſides the firſt Famine that was in the Days of *Abraham*. And *Iſaac* went unto *Abimelech* King of the *Philiſtines*, unto *Gerar*, in his Way towards *Egypt*. And the Lord appeared unto *Iſaac*, and ſaid, *Go not down into Egypt, but ſojourn in this Land; and I will be with thee.* So *Iſaac* dwelt in *Gerar*, but ordered his Wife to ſay, that ſhe was his Siſter, as his Father *Abraham* had done in like Circumſtances, about one hundred Years before. It is therefore alſo probable, that this *Abimelech* was the Son, or Succeſſor of that *Abimelech*, who was King of the ſame Country in the Time of his Father *Abraham*; for it is very likely, that this Appellation might have been the Royal Title, as *Pharoh* was in *Egypt*. The Word *Abimelech* being probably derived from *Avim-Melech*, that is, King of the *Avims*; by which Name the Inhabitants of this Country were formerly known, *Deut.* ii. 23. Jer. xlvii. 4. Amos ix. 7.

THEN *Iſaac* ſowed in that Land, and received in the ſame Year one hundred-fold, and the Lord bleſſed him; where

(*u*) Gen. xxvi. 1.

where it is to be remarked, that this is the firſt Time that Sowing of Corn is mentioned in the Hiſtory of *Moſes*. But *Beroſus* remarks, as I have before-mentioned, that *Oſiris* is ſaid to have firſt taught the Art of Plowing and Sowing to the *Phœnicians*, in the three hundredth and fifty-firſt Year after the Flood; ſo that this Art had now been practiſed in that Country upwards of an hundred Years. A. P. D. 480.

AND it came to paſs, when *Iſaac* had been there a long Time, that *Abimelech* King of the *Philiſtines*, looked out of the Window, and ſaw *Iſaac* ſporting with *Rebecca* his Wife. And *Abimelech* called and ſaid, *Behold of a Surety, ſhe is thy Wife: And how ſaidſt thou ſhe is my Siſter? And Iſaac ſaid unto him: Becauſe I ſaid, leſt I die for her. And Abimelech ſaid, What is this thou haſt done unto us? One of of the People might lightly (or by Chance) have lain with thy Wife, and thou ſhouldſt have brought Guiltineſs upon us. And Abimelech charged all his People, ſaying, He that toucheth this Man, or his Wife, ſhall ſurely be put to Death.*

I HAVE tranſpoſed Verſe the Twelfth of this Chapter, where Mention is made of *Iſaac*'s ſowing Corn, before Verſe the Eighth, for theſe Reaſons; Firſt, Becauſe it is ſaid, *ver.* 8. that this Diſcovery of *Iſaac*'s being *Rebecca*'s Huſband, was not made till after *Iſaac* had been a *long Time* in *Gerar*; whereas it is more than probable, that he took the firſt Opportunity of ſowing his Corn; and Secondly, Becauſe of the great Reſpect which was paid *Iſaac* by *Abimelech*; for *Abimelech* does not ſay, that one of the People might lightly have lain with thy Wife, and *that* would have brought Guiltineſs upon us: but *thou* wouldſt have brought

A. P. D. 480. Guiltineſs upon us. *Iſaac* therefore muſt have given ſome Proof to the *Philiſtines* that he was a Favourite with God, and that God would puniſh them upon *Iſaac*'s Account, more than upon Account of the Action which is ſuppoſed to have been done through Ignorance. I apprehend therefore, that this extraordinary Crop of Corn is particularly mentioned by *Moſes*; becauſe it was looked upon by the *Philiſtines*, as one Inſtance of God's Favour towards *Iſaac*; and therefore the Hiſtorian adds, and *the Lord bleſſed him.* And when *Abimelech* afterwards made a Covenant with *Iſaac*, he ſaid, *For we ſaw certainly that Jehovah was with thee.*

IT is likewiſe to be remarked, that it appears from the whole Conduct of *Abimelech* towards *Iſaac*, that the Knowledge of the true God was not quite obliterated at that Time from among the *Philiſtines*.

AND *Iſaac* waxed great, and went forward, and grew until he became very great; and the *Philiſtines* envied him. And *Abimelech* ſaid unto *Iſaac*, *Go from us: For thou art much mightier than we*; which ſhould be rendered both here, and *Exod.* i. 9. *For you* INCREASE *more than we*, as the original Word is tranſlated, *Pſ.* cv. 24. when the ſame *Hebrew* Expreſſion is rendered, *And he increaſed his People greatly.* For in my Apprehenſion, it is not to be imagined, that either *Iſaac* with his Family was at that Time more powerful, and numerous, than the whole Nation of the *Philiſtines*, or that the *Iſraelites* were more powerful, or more numerous than the *Egyptians*; but that the *Philiſtines*, as well as the *Egyptians*, were apprehenſive leſt *Iſaac*, or the

the *Iſraelites* ſhould grow too powerful for them; becauſe they increaſed faſter in Proportion, than either the *Philiſtines* or *Egyptians.* A. P. D. 480.

AND therefore *Abimelech* when *Iſaac* had departed from him, made a Covenant of Peace with him, that they ſhould not hurt one another; for ſaid he, *Thou art now the Bleſſed of Jehovah.*

ESAU being forty Years old, married two *Hittite* Wives, *Gen.* xxvi. 34. 493.

ARMATRITIS King of *Babylon* died after a Reign of thirty-eight Years, and was ſucceeded by *Belochus. Beroſ.* 581.

ISAAC being old (*n*) and his Eyes dim, ſent *Eſau*, who was a cunning Hunter (*o*), to look for Veniſon, and then promiſed upon his Return to give him his Bleſſing. But in the mean Time *Jacob*, by the Direction of his Mother *Rebekah*, put on *Eſau*'s Apparel, and brought his Father ſome Meat, which his Mother had prepared; and by theſe Means deceived *Iſaac*, who miſtaking him for *Eſau* gave him the Bleſſing he had deſigned for his eldeſt Son. And when *Eſau* returned, and found that his Brother *Jacob* had deceived him and his Father, and had gained his Bleſſing from him; then *Eſau* lift up his Voice and wept, and ſaid unto his Father, *Bleſs me, even me alſo, O my Father.* Upon which *Iſaac* his Father anſwered and ſaid, *Behold I have made him thy Lord, and all his Brethren have I given* 529.

(*n*) Gen. xxvii. 1. (*o*) Gen. xxv. 27.

to

A. P. D. 393. *to him for Servants; and with Corn and Wine have I ſuſtained him. Behold thy Dwelling ſhall be* far from *the Fatneſs of the Earth, and of the Dew of Heaven from above. By thy Sword ſhalt thou live and ſhalt ſerve thy Brother. And it ſhall come to paſs when thou ſhalt have the Dominion, that thou ſhalt break his Yoke from off thy Neck.* In our *Engliſh* Tranſlation, and moſt other Verſions of the Bible, *Iſaac* is made to ſay to *Eſau*, *Thy Dwelling ſhall be of the Fatneſs of the Earth*, meaning thereby, that it ſhould be *in a fertile Soil*; which cannot be the Meaning of the Bleſſing, becauſe *Iſaac* had already bleſſed *Jacob* with Corn and with Wine; and certain it is, that *Eſau* lived by his Sword in Mount *Seir*, a wild and deſolate Part far from the Fatneſs of the Earth, or the Dew of Heaven, which falleth not on high Mountains near as much as it does upon Vallies; for though Mountains are often covered with heavy Miſts, yet the fructifying ſoft and tender Dew does not fall ſo frequently on them as on the low and ſtill Vallies. And therefore the Prophet *Malachi*, ſpeaking, in the Perſon of God, of the Habitation of *Eſau* ſays, *I laid his Mountain and his Heritage waſte for the Dragon of the Wilderneſs*, Mal. i. 3. And therefore in the Conſtruction of this Verſe from the *Hebrew*, the Propoſition *Min* muſt be looked upon as excluſive, and then all will be right. In this Diſorder of the *Dimneſs* of *Iſaac*'s Eyes, *Rebekah* ſeems cloſely to have attended him, with a View of getting her younger Son to be preferred to the Elder, as had been revealed to her ſhould come to paſs, *Gen.* xxv. 22, 23. She ſeems therefore to have been upon the Watch when ſhe heard *Iſaac* ſpeak to *Eſau*, to look for Veniſon, promiſing his Bleſſing, and directed *Jacob* immediately what to do, and when he ſeemed diffident, leſt, if his

his Father found out the Deceit, he ſhould bring a Curſe upon himſelf inſtead of a Bleſſing; for *Jacob* is characteriſed by *Moſes* as a *Plain Man*, i. e. as the original Words ſignify a ſimple honeſt Man; this Word is accordingly rendered by the *Septuagint*, Ἁπλαϛος, i. e. *without Guile*: She then ſays unto him, *Upon me be thy Curſe my Son; only obey my Voice.* In which there ſeems to me a Confidence ſomething more than natural; and I cannot help thinking that God ſeems to have rewarded her Zeal by transferring the Bleſſing to *Jacob*, at the ſame Time that he puniſhes *Eſau*'s Indifference; for though *Eſau* ſeems exceedingly concerned when he heard that *Jacob* had taken away his Bleſſing; and that his Father had made JACOB *Lord, and given all his Brethren to him for Servants*, and had ſuſtained him *with Corn and Wine*, Gen. xxvii. 37, 8. yet this great Concern ſeems to have ariſen only from his Apprehenſion of being deprived of thoſe Bleſſings which were of a temporal Nature, and not ſuch as were ſpiritual and future. For *Eſau* was already married to two *Hittite* Wives, who were Idolaters, and had ſold all his Birth-right to the Promiſes made from God to *Abram* and *Iſaac* of Poſſeſſions in the Land of *Canaan*, to his Brother for a Meſs of Pottage; and upon *Jacob*'s Return from *Haran* into *Canaan*, when *Eſau* was convinced by his Conduct, that he had no Deſign upon any other Part of his Father's worldly Subſtance, he was then reconciled to him, though at the firſt he was very angry; but when *Eſau* found that *Jacob* had no Deſign to diſpute his Birth-right to that Part of his Father's worldly Subſtance which we call Perſonal Eſtate, *his Gold and Silver, his Flocks and Herds, his Sheep and his Oxen, and He-Aſſes, and Men-Servants, and Maid-Servants, and She-Aſſes and Camels* A. P. D. 529.

A. P. D. 529. *Camels*, he then parted from him in a friendly Manner and accordingly we find that *Eſau* took Poſſeſſion of all theſe at his Father's Death, *Gen.* xxxvi. 6. without the leaſt Oppoſition from, or Conteſt with his Brother *Jacob*. Which Subſtance muſt have been very great, for *Iſaac* was poſſeſſed of all that belonged to his Father *Abraham*, and *grew growing*, as the *Hebrew* expreſſes it. So that *Iſaac* muſt have died very rich, much the greater Part of which Riches, if not all of it, came to *Eſau* after his Death. Whereas *Jacob* was diſmiſſed when he was ſeventy-ſix Years of Age, as a younger Brother with little or no Attendance to ſeek for a Wife; for *with his Staff he paſſed over Jordan*, and had not ſo much as a Camel or an Aſs to carry him, but was forced to wade over the River with his Staff in his Hand, *Gen.* xxxiii. 10. and does not ſeem ever to have been poſſeſſed of any Wealth, but what was owing to his own Labour and Induſtry, and the Bleſſing of God upon his Endeavours; and as to any other Sort of worldly Happineſs he ſeems to have had much leſs Share of it, than fell to the Lot of his Brother *Eſau*. For while *Eſau* lived like a Prince, and could come to meet his Brother attended by four hundred Servants even during the Life-time of his Father *Iſaac*, *Jacob* was forced to live as a Servant to his Father-in-law *Laban*, and earn *the Bread that he was to eat, and the Raiment he had to put on*, Gen. xxviii. 20. And when he met his Brother, he was glad for Peace Sake, to make him a large Preſent out of his own Acquiſitions. When he ſettled afterwards in *Sichem*, his only Daughter *Dinah* was deflowered by Strangers, and he forced to quit the little Purchaſe he had made, and fly for his Life. And when he got Poſſeſſion of it again, he was forced to maintain this Poſ-

Poſſeſſion with his Sword and his Bow, *Gen.* xlviii. 22. A. P. D.
His Bed was ſoon after defiled by his Son *Reuben*; and as 529.
he had Reaſon to think, his favourite Son *Joſeph* torn to Pieces by wild Beaſts; ſo that well might he ſay, *Few and evil have the Days of my Life been*, Gen. xlvii. 9. This Bleſſing therefore, which his Mother was ſo ſollicitous to obtain for him, was not ſuch as a worldly-minded Perſon would give much to be poſſeſſed of. For as to a numerous Iſſue; that was promiſed to *Eſau* as well as to *Jacob*, at the Time when *Rebekah* enquired of the Lord concerning them before their Birth, *Gen.* xxv. 23. and was accordingly fulfilled to *Eſau* in a very extraordinary Manner, as appears from the thirty-ſixth Chapter of *Geneſis*; only there was added, that the one People ſhould be ſtronger than the other People; and the Elder ſhould ſerve the Younger: Which the Apoſtle to the *Romans* explains, as if *Rebekah* underſtood this Prediction to refer to the *Meſſiah*, or promiſed Seed, which was to come out of the Loins of the Younger, *Rom.* ix. 8--12. but how long it was before this Promiſe was to take Effect is not ſaid. Nor indeed were any of the Promiſes of Bleſſings which were made to the Patriarchs, confined to their own Perſons, but to that of their Poſterity. And when the moſt explicite Revelation of this Affair was made unto *Abraham*, it is ſaid, that it ſhall be four hundred Years before his Poſterity ſhall reap the leaſt Benefit of theſe Promiſes, and that in the mean Time they muſt undergo Affliction and Servitude, *Gen.* xv. 13, 14. The Zeal indeed with which *Rebekah* ſollicited the obtaining of this Bleſſing for her Son *Jacob*, ſhewed the Value ſhe put upon it; and GOD ſeems to have rewarded her accordingly, by ſuffering *Iſaac* to be impoſed upon; and *Rebekah*'s great

A. P. D. 529. Regard for the Worſhip of the true God is ſufficiently manifeſt from the Uneaſineſs which *Eſau*'s Marriage with idolatrous Wives, gave her, *Gen.* xxvi. 35, xxvii. 46. But the Method which ſhe purſued in obtaining this Bleſſing ſeems not quite ſo commendable, ſince the Artifice which was preſcribed by her, and practiſed by *Jacob*, was inconſiſtent with Truth and Honeſty; and I make no doubt, but that many of the Troubles which *Jacob* underwent were inflicted on him upon this very Account, and that his long Servitude, whereby he was detained in *Meſopotamia*, and whereby his Mother was prevented from the Happineſs of ever ſeeing him again, was contrived by Providence as a Puniſhment on them both; but particularly on *Rebekah*, who always had an extraordinary Affection and Fondneſs for *Jacob*; for it is more than probable, that ſhe did not live to ſee either him, or any of his Children; becauſe, when *Jacob* deſired his Son *Joſeph* to bury him in the Cave of *Macpelah*, he ſaid, *For (p) there they buried* Iſaac *and* Rebekah, *his Wife, and there* I *buried* Leah: Whence it appears, that *Rebekah* had died, and was buried in the Abſence of *Jacob*; and poſſibly it was upon the Death of *Rebekah*, that *Deborah* her Nurſe, who had quitted *Hebron*, and died at *Bethel*, came to meet *Jacob* on his Return home from *Haran* to his Father at *Hebron*, Gen. xxxv. 8.

THIS Event of *Jacob*'s obtaining the Bleſſing came to paſs when *Iſaac* was one hundred thirty-ſix Years of Age, and *Jacob* ſeventy-ſix, that is fourteen Years before the Birth of *Joſeph*. For as ſoon as *Jacob* had obtained it, *Iſaac* at the Deſire of

(*p*) Gen. lxix. 31.

Rebekah

Rebekah (*q*) ſent him off to *Padan-Aram* to get a Wife among his Relations: And *Joſeph* was born fourteen Years afterwards (*r*), that is, towards the End of his fourteen Years Service. Now it appears, that *Jacob* was ninety Years of Age when *Joſeph* was born, becauſe *Joſeph* was (*s*) thirty Years of Age when he ſtood before *Pharaoh*, with whom he had lived during ſeven Years of Plenty, and three of Famine, when his Father *Jacob* came into *Egypt*. So that *Joſeph* was forty Years old when his Father arrived in *Egypt*. Now it is expreſly ſaid, that *Jacob* when he came into *Egypt* was (*t*) one hundred thirty Years of Age, and of conſequence *Joſeph* muſt have been born when *Jacob* was ninety; from which if you deduct fourteen Years, which was the Space of Time between the Birth of *Joſeph* and the Time of *Jacob*'s getting the Bleſſing, there will remain ſeventy-ſix Years for the Age of *Jacob* when this Event came to paſs, and of conſequence *Iſaac* was one hundred thirty-ſix; for he was (*u*) ſixty Years old when *Eſau* and *Jacob* were born. A. P. D. 529.

JACOB having ſet out on his Journey in the Summer-time, came to a Place in the Land of (*x*) *Canaan* which was called *Luz*, and having laid him down to ſleep, with his Head upon a Stone, he dreamed and ſaw a Viſion of a Ladder with Angels aſcending and deſcending on it. And God ſtood above it, and renewed unto him the Promiſes made before to *Abraham* and to *Iſaac*. And *Jacob* awoke, and took the Stone that he had put for his Pillow and ſet it

(*q*) Gen. xxviii. 6. (*r*) Gen. xxx. 25, 26, xxxi. 41. (*s*) Gen. lxi. 46. (*t*) Gen. lxvii. 28. (*u*) Gen. xxv. 26. (*x*) Gen. xxxv. 6.

A. P. D. 529. up for a Pillar, and *poured Oil* upon the Top of it, and he called the Name of that Place *Beth-el*, that is, *God's Houſe*; which is the Reaſon why theſe Stones which were erected as Marks of thoſe Places having been dedicated to God, came to be called *Bethels*; and by a corrupt Pronunciation of the Word, they were in *Greek* called (*y*) Βαίτυλια, which *Sanchoniatho* attributes to the Invention of *Uranus* and explains by calling them *animated Stones*. And this is the Reaſon why that Stone, which *Rhea* is ſuppoſed to have given *Saturn* to ſwallow inſtead of a Child, is called Βαίτυλος; and not becauſe it was covered with a woollen Garment, which is called Βαίτη in *Greek* as *Heſychius* (*z*) ſeems to have thought.

AND that this Cuſtom of dedicating ſingle Stones to God, was not confined to *Judea* is plain from (*a*) *Clemens Alexandrinus*, who obſerves, that before the Art of Carving was invented, the Antients erected unwrought Pillars, and paid their Worſhip to them as to the Statues of the Gods. *Herodian* (*b*) alſo mentions a Pillar, or large Stone, of a black Colour, and a conical Form at *Antioch* in *Phœnicia*, which was erected in Honour of the Sun. *Pauſanias* (*c*) alſo mentions ſeveral of theſe uncarved Pillars in *Bœotia* in *Greece*, and ſays, they were the antient Statues erected to their Gods. And that this Cuſtom continued till after the Time of the Prophet *Iſaiah* (*d*), is plain from his making uſe of the Expreſſion of erecting a Pillar to God to denote the Worſhip of God. For, ſays he, in that Day ſhall there be an Altar to

(*y*) Vide *Sanchon.* (*z*) Heſych. Etym. See alſo Gen. xxxv. 15, and Joſhua, xxiv. 26. (*a*) Clem. Alex. Strom. l. 1. (*b*) Herod. l. 5. (*c*) Pauſan. in Boet. and in Achaic. (*d*) If. xix. 19, 20.

the

the Lord in the midſt of the Land of *Egypt*, and a Pillar at the Border thereof to the Lord. And it ſhall be for a Sign, and for a Witneſs, unto the Lord of Hoſts in the Land of *Egypt*. And *Arnobius* (*e*), who flouriſhed about three hundred thirty Years after Chriſt, ſays, that this Cuſtom continued to his Time; and that when he was a Heathen he never ſaw a Stone which had the Marks of Oil being poured upon it, that he did not look upon as ſomething divine, and offered up his Prayers to it as ſuch.—And *Jacob* vowed a Vow, ſaying, *If God will be with me, ſo that I come again in Peace to my Father's Houſe, then ſhall Jehovah be my God*; that is, I will ſuffer no Idolatry in my Family. *And this Stone which I have ſet up for a Pillar ſhall be God's Houſe: And of all that thou ſhalt give me, I will ſurely give the Tenth unto thee*, Gen. xxviii. 10—22. How it was that he was to give the Tenth unto God is not ſaid; but more than probable it is, that this was performed when *Laban* overtook him upon his Return from *Haran*, at which Time it is obſerved, that (*f*) *Jacob offered Sacrifices upon the Mount, and called his Brethren to eat Bread.* A. P. D. 529.

JACOB (*g*) then having purſued his Journey and paſſed the River *Jordan*, with his Staff in his Hand, not far from the Place where the Brook *Jabbock* falls into it, *Gen.* xxxii. 10---22. and having travelled further into the Eaſt, he at laſt met *Rachel* at the Well of *Haran*, and was conducted to *Laban*'s Houſe when he was (*h*) ſeventy-ſix Years of Age; where

(*e*) Arnob. cont. Gent. l. 1. (*f*) Gen. xxxi. 54. (*g*) Gen. xxix. 1.

(*i*) *Alex. Polyhiſtor*, who lived in the Time of *Sylla* and *Corn. Lentulus*, having been taken a Priſoner, and ſold as a Captive to *Corn. Lentulus*, and

by

A. P. D. 529. where he ſtaid a Month *(i)*, before they come to an Agreement about *Jacob*'s entering into his Service in order to obtain *Rachel* for a Wife, which he did upon Condition that he ſhould ſerve *Laban* for ſeven Years, to which *Jacob* agreed; for they ſeemed unto him but a few Days for the Love he had to her. And when the Days of Preparation for the Wedding *were fulfilled*, which might be in about a Week's Time, *Jacob* demanded his Wife, but was put off with *Leah* inſtead of *Rachel*, *Gen.* xxix. 1---25. It is generally thought, that *Jacob* did not get his Wife till after his ſeven Years Service was ended, becauſe it is ſaid, that *Jacob* ſerved ſeven Years for *Rachel*; and they ſeemed to him but a few Days, for the Love he had unto her. And *Jacob* ſaid unto *Laban*, *Give me my Wife, for my Days are fulfilled, that may go in unto her*, Gen. xxix. 20, 21. But I apprehend that it is more reaſonable to ſuppoſe that *Leah* was given him at the Week's End, as it is manifeſt that *Rachel* was afterwards, *Gen.* xxix. 27. and becauſe that if this Marriage with *Leah* be deferred for ſeven Years, it will create many Difficulties not only in ſettling the Births of the ſeveral Patriarchs, but alſo in finding Time for *Judah*'s Offspring between the Time of his Birth and his going into *Egypt*. For *Leah* muſt have had ſeven Children in the ſeven Years, and yet muſt in that Time be ſo long without having any Child as to think that ſhe had left off bearing, *Gen.* xxx. 9.

by him manumitted, mentions from the Writings of *Demetrius* the Hiſtorian, that *Jacob* came to *Charræ* when he was 77 Years of Age, which varies but a little from our Computation. Now *Pliny*, another Heathen, takes Notice of this *Polybiſtor* as a Perſon of great Learning, and owns himſelf to have made great Uſe of his Writings. Plin. Nat. Hiſt. Plin. l. 7. See Euſeb. Præp. Ev. l. 9. 21. (*b*) Gen. xxix. 14.

and

and to have two Sons born to her Hand-maid *Zilpah*, between her Son *Judah* and her Son *Iſſachar*, Gen. xxx. 9--18. A. P. D. 529. And as to the Offspring of *Judah*, it is plain, that when he went into *Egypt* his Son *Pharez* had two Children, *Gen.* xlvi. 12. at which Time we cannot poſſibly ſuppoſe *Pharez* to be leſs than ſeventeen or ſixteen Years of Age at the leaſt. *Pharez* was not born till a Year after the Death of *Onan*. *Gen.* xxxviii. 10, 11, *&c.* *Onan* had been married before he died, *Gen.* xxxviii. 8, 9. He muſt therefore have been about fifteen Years of Age at the leaſt when he died. And as *Onan* was the ſecond Son of *Judah*, Gen. xxxviii. 3, 4. we cannot ſuppoſe *Judah* to be leſs than ſeventeen or ſixteen Years of Age at the leaſt when *Onan* was born, all which added together (16+15+1+16=48) make forty-eight Years between the Birth of *Judah* and *Jacob*'s going into *Egypt*. Now *Jacob* was one hundred thirty Years old when he went into *Egypt*. And therefore *Judah* muſt have been born when *Jacob* was eighty-two Years old, which is about ſix Years after the Time of his Arrival at *Laban*'s Houſe: And as *Judah* was the fourth Son of *Jacob* by *Leah*, he muſt of conſequence have been married at leaſt four Years before this, and therefore was probably married to *Leah* ſoon after his Arrival. But if we ſuppoſe *Judah* to have been ſeventeen Years of Age when *Onan* his ſecond Son was born, and *Pharez* to have been ſeventeen Years of Age, when *Hamul* his ſecond Son was born; then *Jacob* muſt have been but eighty Years old when *Judah* his fourth Son was born, which is exactly four Years after his Arrival at *Laban*'s Houſe, which will be quite conſonant with the whole Hiſtory if we ſuppoſe *Leah* given to *Jacob* at a Week's End after the Agreement. And as to the Demand made by *Jacob* for his Wife, ſaying,

A. P. D. 529. ing, Give me my Wife, (for my Days are fulfilled) that I may go in unto her, *Gen.* xxix. 20, 21; it ſhould ſeem as if the Words, *For my Days are fulfilled*, ſhould be read without a Parentheſis; and then they may be underſtood of his demanding his Wife in a few Days after the Bargain was made with *Laban* for her, and therefore the Septuagint Verſion renders it thus: Give me my Wife; for the Days are fulfilled, that I may go in unto her.

BUT *Jacob* having expoſtulated with *Laban* on the Diſappointment he met with in being put off with *Leah* inſtead of *Rachel*, he then at the other Week's End obtained *Rachel* alſo for the other ſeven Years Service, *Gen.* xxix. 27. Whence it is plain, that the World was not ſo well peopled at this Time as to have the marrying of two Siſters to be declared inceſtuous, and made a Bar to their Cohabitation. The Degrees of Conſanguinity which prohibited Marriage naturally, and with good Reaſon, varied as the World grew more populous, till fixed in ſome Proportion by the Levitical Law; for even long after this Marriage of *Jacob* we find, that *Amram* the Father of *Moſes* took *Jochebed* his Father's Siſter to Wife, *Ex.* vi. 20.

AT the End of theſe fourteen Years *Joſeph* was born, and *Jacob* having ſerved out his fourteen Years deſired to be diſmiſſed, *Gen.* xxx. 25. *Joſeph* was ſo named from the *Hebrew* Verb יסף *Jaſaph*, *addidit*, *adjecit*, *auxit*, becauſe *Rachel* being prophetically inſpired at the Time of his Birth ſaid, *The Lord ſhall* ADD *to me another Son*, Gen. xxx. 23, 24.

BUT

A. P. D. 543.

BUT *Jacob* (*l*) being preſſed to ſtay longer to ſerve *Laban*, For, ſays *Laban*, I have learned by Experience, that the Lord hath bleſſed me for thy Sake; *Jacob* agreed thereunto, upon Condition that *Laban* would give him all the ſpeckled and ſpotted Cattle. To which *Laban* conſented. And *Jacob* took him Rods of green Poplar, and of the Haſel and Cheſnut-tree, and pilled white Strakes in them. And it came to paſs, that when the ſtronger Cattle did conceive, that *Jacob* laid the Rods before the Eyes of the Cattle in the Gutters. But when the Cattle were feeble he put them not in: So the feeble were *Laban*'s, and the ſtronger were *Jacob*'s, Gen. xxx. 25—42. Againſt which Contrivance of *Jacob*, ſome modern Criticks have been pleaſed to object, in very harſh Terms, as if it was a Proof of Diſhoneſty and Knavery in *Jacob*. The Force of which Objection I own I do not ſee, if we conſider it only in a natural Light, ſince the Bargain when agreed to was a fair one. But on the other Hand it appears, that *Laban* afterwards would not ſtick to the Bargain, but *changed* it by the meer Force of Authority according to his own Will; and ſometimes appointed the ſpeckled Cattle, and ſometimes the Ring-ſtraked only to be *Jacob*'s Hire, *Gen.* xxxi. 8. So that if there was Diſhoneſty practiſed on either Side, it was on the Side of *Laban* rather than *Jacob*. But if we conſider, that this Contrivance could not poſſibly be of human Invention, *Jacob*'s Conduct will be entirely vindicated; and whoever tries will find the Event, as mentioned here, to be ſupernatural. It was

(*l*) Gen. xxx. 27.

A. P. D. 543. therefore revealed to him in a Dream at the Time when, as he ſays, an Angel of God ſpake to him ſaying: *Lift up now thine Eyes and ſee, all the Rams which leap upon the Cattle are Ring-ſtraked, ſpeckled and griſled: for I have ſeen all that Laban doth unto thee,* Gen. xxxi. 11, 12. And accordingly *Jacob* ſpeaking to his Wives, when he was about to leave *Laban* ſays, *Your Father hath deceived me, and changed my Wages ten times: but God ſuffered him not to hurt me. For if he ſaid thus, The ſpeckled Cattle ſhall be thy Wages, then all the Cattle bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy Hire; then bare all the Cattle ring-ſtraked. Thus God hath taken away the Cattle of your Father, and given them to me,* Gen. xxxi. 7—9. Then he gives them an Account of his Dream. It muſt therefore be underſtood, that Almighty God, in order to repay *Jacob* for the ill Uſage he received from *Laban*, ſent his Angel to inſtruct him in this Device; which would not have anſwered if it had not been directed by God. The *Samaritan Pentateuch* has therefore repeated this Dream, and inſerted it between the thirty-ſixth and thirty-ſeventh Verſes of the thirtieth Chapter, as well as between the tenth and fourteenth of the thirty-firſt. But in my Opinion it ought to have been inſerted rather between the twenty-eighth and twenty-ninth Verſes, that is, before *Jacob* made his Bargain with *Laban* rather than afterwards; when *Laban* had refuſed to let him go, and deſired him to name his own Terms, ſaying, *Appoint me thy Wages, and I will give it,* Gen. xxx. 28. Which it is more than probable he took ſome Time to conſider of; and during which Time it probably was that the Angel appeared to him in a Dream, as mentioned *Gen.* xxxi. 11.

IN

A. P. D.

IN the thirtieth Year of *Belochus*, according to *Beroſus*, 543.
Oſiris was ſent for into *Italy*, where he ſtaid ten Years, and left *Leſtrigon* his Grandſon by *Neptune* to be their King. It is to be obſerved, that about ſixty Years before this *Iſaac* had plowed and ſowed Corn in the Country of the *Philiſtines*, Gen. xxvi. 12. It is therefore probable, that about this Time the Art of Plowing and Sowing might have reached *Italy*, and becauſe among the Heathens the Invention of this Art was attributed to *Oſiris*, therefore *Oſiris* himſelf was by the later Traditions tranſported into *Italy* for this Purpoſe.

JACOB having ſerved *Laban* (*m*) ſix Years longer 549.
ſtole away privately from *Laban* (*n*), but was purſued and overtaken by him; however, GOD, in a Dream, charged him by no Means to hurt *Jacob*; in the *Hebrew* Bible it is, *Take thou heed that thou ſpeak not to* Jacob *either good or bad*, Gen. xxxi. 29. with which the *Samaritan Pentateuch*, the *Arabick* and *Syriack* Verſions, and the *Targum* of *Onkelos* agree, but the *Septuagint* Verſion ſays, *Take care that you ſpeak no Evil to* Jacob. Which certainly is the Meaning of the Text; and therefore *Laban* only reprimanded him in an affectionate Manner, for leaving him ſo privately. *Wherefore*, ſays he, *didſt thou flee away ſecretly, and ſteal away from me? and didſt not tell me, that I might have ſent the away with Mirth, and with Songs and with Tabret, and with Harp? And haſt not ſuffered me to kiſs my Sons and my Daughters? And now though thou wouldſt need be gone, be-*

(*m*) Gen. xxxi. 41. (*n*) Gen. xxxi. 20, 21.

A. P. D. 549. *cauſe thou ſore longeſt after thy Father's Houſe; yet wherefore haſt thou ſtolen my Gods?* Gen. xxxi. 27, 30. Theſe Gods are Verſe the nineteenth called תְּרָפִים *Teraphim*, Images; for there it is ſaid, that *Rachel* had ſtolen away the (*Teraphim*) Images that were her Father's. Now the Difficulty in this Place is to find what theſe *Teraphim* were, and what was the Uſe that *Laban* made of them, ſince it is more than probable, that *Laban* worſhipped the one true GOD; becauſe it is obſerved, *Gen.* xxvi. 34, 35, that when *Eſau* married the two *Hittite* Wives, *this was a Grief of Mind to* Iſaac *and* Rebekah; upon which the *Jeruſalem Targum* remarks, that the Reaſon of this was, becauſe they would not obey the Commands of *Iſaac* and *Rebekah*, in quitting their Idolatry, and conforming to the Worſhip of the true GOD; and therefore *Rebekah* ſaid to *Iſaac* (*o*), *I am weary of my Life, becauſe of the Daughters of* Heth: *If* Jacob *take a Wife of the Daughters of* Heth, *ſuch as theſe which are the Daughters of the Land, what good ſhall my Life do me? And* Iſaac *called* Jacob *and bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a Wife of the Daughters of* Canaan. *Ariſe go to* Padan-Aram, *to the Houſe of* Bethuel *thy Mother's Father; and take thee a Wife from thence of the Daughters of* Laban *thy Mother's Brother*, Gen. xxviii. 1, 2. When *Rebekah* therefore left her Father's Houſe, it is more than probable, that the whole Family were Worſhippers of the true GOD: And therefore it is alſo probable, that *Laban* had not in ſo ſmall a Number of Years degenerated quite into Idolatry; nor would *Rebekah*, who was ſo much incenſed againſt the Wives of *Eſau*, and the

(*o*) Gen. xxvii. 46.

Daughters

Daughters of *Heth*, for being Idolaters, have ſent her Son *Jacob* to *Padan-Aram* to ſeek for a Wife, if ſhe had in the leaſt ſuſpected, that *Laban* and his Family had forſaken the Worſhip of the true GOD. And correſpondent hereto we find at this very Time, when *Laban* purſued *Jacob*, and overtook him, that he afterwards made a Covenant, and ſwore by *the God of* Abraham, *and the God of* Nahor; *The God of their Father*, ſays he, *judge betwixt us.* A. P. D. 549.

WHAT Uſe then can we ſuppoſe *Laban* made of theſe Gods? The Anſwer to which is that though *Laban* might chiefly worſhip the true GOD, the GOD of *Abraham*, yet he might have run ſo far into the Superſtition of the Country as to be fond of Divination; and that theſe *Teraphim* were little Images which were made Uſe of for that Purpoſe, appears manifeſtly from *Ezek.* xxi, 21. where the King of *Babylon* is deſcribed as practiſing ſeveral Methods of Divination, of which this was one; for there it is ſaid, the King of *Babylon* ſtood at the parting of the Ways, at the Heads of the two Ways, to uſe Divination: He made his Arrows bright, he conſulted the *Teraphim*; he looked in the Liver: As alſo from *Zech.* x. 2, where it is ſaid, *For the Teraphim have ſpoken Vanity, and the Diviners have ſeen a Lie.* Which Practice of conſulting the *Teraphim*, was by many People thought not inconſiſtent with the Worſhip of the true GOD. For thus we find *Micah*, who *had an Houſe of Gods and an Ephod and Teraphim*, conſecrating a *Levite* to be his Prieſt, and ſaying, *Now know I that Jehovah will do me good ſeeing I have a Levite to my Prieſt*, Judg. xvii, 13. And the Uſe that he made of theſe Gods we find by the Sequel was for Divination. For when the five Men who

A. P. D. 549. who were ſent from the Tribe of *Dan* to *Laiſh* to ſpy out the Land, came to Mount *Ephraim* to the Houſe of *Micah*, and were informed by the *Levite* their Acquaintance, that he was hired by *Micah* to officiate as a Prieſt; they ſaid unto him, *Aſk Counſel we pray thee of God, that we may know whether our Way that we go ſhall be proſperous. And the Prieſt ſaid unto them, Go in Peace: Before Jehovah is the Way wherein you go.* *Judg.* xviii, 5, 6. For their being called אלהים, *Elohim*, Gods, is no Argument that they had divine Worſhip or Adoration paid to them, which Word being derived from אל, *El*, *Power*, is in the old Teſtament applied to Men and Angels, as well as the ſupreme GOD, properly ſignifying no more than *the Powers*. But certain it is, that they were applied to ſuch ſuperſtitious Uſes as gave Occaſion and Encouragement, if they did not give Riſe to Idolatry. For of this Kind probably were thoſe Gods which *Terah* and *Nahor* ſerved on the other Side of the Flood, *Joſ.* xxiv. 2; that is, when they were at *Ur* of the *Chaldees* on the other Side of the *Euphrates*. And yet it is manifeſt, that both *Terah* and *Nahor* worſhipped at the ſame Time the only living and true GOD; as appears from *Laban*'s Covenant which he made with *Jacob* when he ſwore by the God of *Terah*, and the God of *Nahor*, and the God of *Abraham*, Gen. xxxi. 53. And upon which Account it was, that is becauſe they would not forſake the Worſhip of the true GOD, that they were baniſhed from their native Country, *Judith*, v. 5—9. Of the ſame Kind probably were thoſe Gods which *Gideon* ſet up at *Ophrah*, which *all* Iſrael *went a whoring after*. *Which Thing became a Snare to* Gideon *and to his Houſe*, Judg. viii. 27. The original Words of the Bible ſay only, that *Gideon* made

an

an *Ephod*, and put it in his City, even in *Ophrah*, *&c.* but the *Ephod* is here put to denote the Whole; ſince the *Ephod* which was only the Garment that the Prieſt wore at the Time when he officiated or conſulted theſe Gods ſignified nothing without the Prieſt, nor the Prieſt without his Gods; and therefore the *Arabick* Verſion of the Bible ſays, that *Gideon* made an *Image* and ſet it up in *Ophrah*, which Practice became afterwards ſo common among the *Iſraelites*, that the Prophet *Hoſea* threatens them with the aboliſhing of it as a national Puniſhment, which was to be inflicted on them: *For*, ſays he, *the Children of* Iſrael *ſhall abide many Days without a King, aud without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim*, Hoſ. iii. 4. A. P. D. 549.

IT appears from *Cicero*, that the *Aſſyrians* were from the moſt early Ages addicted to Judicial Aſtrology; for he ſays, *Principio Aſſyrii, ut ab ultimis auctoritatem repetam, propter planitiem magnitudinemque regionum quas incolebant, cum cœlum ex omni parte patens, atque apertum intuerentur, trajectiones motuſque ſtellarum obſervarunt; quibus notatis, quid cuique ſignificaretur, memoriæ prodiderunt. Qua in natione* Chaldæi *non ex artis, ſed ex gentis Vocabulo nominati, diuturna obſervatione Syderum, ſcientiam putantur effeciſſe, ut prædici poſſet, quid cuique eventurum, & quo quiſque fato natus* (*m*). And *Aben Ezra* ſays, that thoſe among the *Gentiles* who ſet up for a Skill in Judicial Aſtrology made a Number of little Images, which they dedicated to certain Conſtellations, by the Influences of

(*m*) Civ. de Divin. lib. 1.

which

A. P. D. 549. which theſe Images were ſuppoſed to be endowed with the Power of foretelling ſome particular Events. And *Maimonides* ſays (*n*), that the *Zabii* among the *Chaldeans* had no other Gods, but the Stars, to whom they made Statues and Images; to the Sun golden, to the Moon ſilver, and ſo to the reſt of the Planets of the Metals dedicated to them; which Images were ſuppoſed to derive an Influence from the Stars to which they were dedicated, and had thence a Faculty of foretelling future Events. As *Laban*'s Family therefore came originally from *Ur* of the *Chaldees*, it is more than probable, that both his and *Micah*'s *Teraphim* were of this Sort; and that *Rachael* having been bred up in theſe Kind of ſuperſtitious Notions, either ſtole theſe *Teraphim* for her own Uſe; or elſe poſſibly might have ſtolen them to prevent her Father from finding out, by the Help of theſe Images, which Road *Jacob* took when he fled from *Laban*.

IT is likewiſe probable, that theſe Images were faſhioned in a human Form; becauſe that Image which *Michal* laid in *David*'s Bed to deceive the Meſſengers of *Saul*, is in the Original called a *Teraphim*, 1 Sam. xix. 13, which Image, though really no *Teraphim*, was yet ſo called becauſe it was formed ſomething in the Reſemblance of the human Shape; for theſe *Teraphim* both of *Laban* and *Micah*, though they were made after the human Form, were by no Means as large as Life, but muſt only have been of a ſmall Size, ſince *Rachael* was able to hide them in the Camels Furniture when ſhe ſat down upon it, *Gen.* xxxi. 34. And

(*n*) Maim. More Nevoch. p. 3. c. 29.

when

when the ſix hundred *Danites* who went up againſt *Laiſh* came to the Houſe of *Micah*, they ſent in only *five men*, *who went up and came in thither, and they took the graven Image, and the* Ephod, *and the* Teraphim, *and the molten Image and fetched them away*, Judg. xviii. 17, 18. which Diſtinction that is here made between the *graven Image* and the *molten Image* and the *Teraphim*, ſhows plainly, that all Images were not to be accounted *Teraphim* unleſs, according to the Obſervation of *Maimonides*, they were made of particular Metals, and dedicated to particular Planets. A. P. D. 549.

BUT it is ſurpriſing to think how many of the Commentators on the Bible, and the *Jews* in particular, have from *Zech.* x. 2. imagined that theſe *Teraphim* were formed in ſuch a manner as to utter Words; becauſe that Prophet ſays, *The* Teraphim *have ſpoken Vanity*. They therefore preſume to ſay, that a *Teraphim* was compoſed of the Head of a firſt-born Son plucked off from the Neck and embalmed; under the Tongue of which was faſtened a golden Plate with the Name of ſome falſe Deity engraved on it; which Head being placed in a Niche, or on a Shelf, did give a vocal Anſwer; but they might as well aſſert, that Lies then appeared in a bodily Shape, becauſe the ſame Prophet ſays, in the ſame Place, *And the Diviners have ſeen a Lie*; whereas theſe are only metaphorical Expreſſions to denote the Uncertainty and Vanity of thoſe Conjectures, which were the Effect of the Conſultation of the *Teraphim*; and the Falſhood of thoſe Predictions, which were delivered by the Reſt of the Diviners.

A. P. D. 549.

I SHALL here beg Leave to remark, that Κάβειροι, the *Cabirian* Deities mentioned both by *Sanchoniatho* and *Herodotus*, as the original Gods of the *Phœnicians*, were according to *Pauſanias* not above a Foot and half high; with which Account alſo *Herodotus* agrees (*o*), who ſays, that the Statues of the *Cabirian* Gods were like the Statue of *Vulcan*, which, he ſays, was like thoſe Statues, which the *Phœnicians* placed on the Prows of their Ships, not exceeding the Stature of a Pigmy. All the Repreſentations which are now extant of the *Deus Teleſphorus* of the *Greeks*, are no taller than a Man's Knee at the higheſt; but the famous Statue of him, which is ſtill extant, is only about the Height of twelve Inches (*p*); whence it is more than probable, that he was originally one of the *Cabirian* Deities. And that the principal Uſe of this Image was for Divination, is probable from the Tranſlation and Derivation of the Word given us by *Suidas*, who renders Τελεσφόρος by Τέλειος Μάντις, *Vates perfectus, qui rem prædictam ad finem perducit.* *Euſebius* mentions the *Cabirians* as the Inventors of Enchantments (*q*); and *Aſterius*, the *Venetian*, in his Treatiſe *De Cabiris* ſays, that he cannot but approve of the Opinion of thoſe, who ſay, *Cabiros eoſdem eſſe atque* Telchinas, *eoſque Magos Incantatoreſque pernicioſos fuiſſe, qui portenta & prodigia ederent.* The Word חברים *Caberim* in *Hebrew* literally ſignifies *Companions* or Aſſociates, ſo that the *Cabirian* Deities ſignify the Companions or aſſociated Deities. As for the Word *Teraphim*, it is no *Hebrew* Word, nor can I tell whence it is derived, or what it properly ſignifies; but as

(*o*) Herod. l. 3. (*p*) Vide Montf. Antiq. Tom. 1. p. 2. (*q*) Præp. Evang. l. 3. c. 10.

both

both the *Cabirian* Deities, and the Teraphim are always ſpoken of in the Plural Number; and as they were both of them little diminutive Idols; I cannot help thinking, that the *Phœnician* Cabirim, and the *Aſſyrian* Teraphim, were originally the ſame Deities, and were both of them made uſe of for the ſame Purpoſes of Divination: And that Idolatry took its firſt Riſe in *Aſſyria*, as well as in other Countries, from the ſuperſtitious Practices of Divination; which gave Origin to Oracles, and to all the ſuperſtitious Rites which were afterwards practiſed, both among the *Greeks* and *Latins*, with Regard to their Lares and Tutelar Deities. A. P. D. 549.

MARTIAL and *Statius* (*r*) both take Notice of an Image of *Hercules* not above a Foot high, which *Alexander the Great*, and *Hannibal*, and *Sylla*, carried along with them in all their Expeditions. And *Suetonius* (*s*) ſays of *Nero*; *Icunculam quandam puellarem, pro ſummo Numine trinis in die ſacrificiis coluit, volebatque credi, ſe monitione ejus futura prænoſcere.* He ſays (*t*) alſo of *Galba*; *Galba quoque ſimulachrum Fortunæ æneum, Cubitali majus, in parte ædium ſuarum conſecraſſe, ac menſtruis ſupplicationibus, & pervigilio anniverſario coluiſſe traditur.*

JACOB not knowing that *Rachel* had ſtolen her Father's Teraphim, deſired him to ſearch for them, and *with whomſoever thou findeſt thy Gods*, ſays he, *let him not live.* But *Rachel*, by hiding them in the Camels Furniture

(*r*) Mart. Epigr. l. 9, 44. Stat. Sylv. 4, 6. (*s*) Suet. in Ner. c. 56. (*t*) Suet. in Galb. c. 4.

A. P. D. 549. which ſhe ſat upon, deceived *Laban*, who not finding them made a Covenant of Peace with *Jacob*, at which Time *Jacob* being now put in quiet Poſſeſſion of the Wealth he had acquired in *Laban*'s Service, probably performed the Vow he made of paying the Tithe unto God, *Gen.* xxviii. 22. by ſpending the tenth of his Acquiſitions in Feaſting and Sacrifices with *Laban* and his Brothers. For that this was one Method of giving Tithe unto God is plain from *Deut.* xiv. 22, 26; where it is ſaid, *Thou ſhalt freely tithe all the Increaſe of thy Seed, that the Field bringeth forth Year by Year. And thou ſhalt eat before the Lord thy God, in the Place that he ſhall chooſe to put his Name there, the Tithe of thy Corn, of thy Wine, and of thine Oil, and the Firſtlings of thy Herds, and of thy Flocks: that thou mayeſt learn to fear the Lord thy God always. And if the Way be too long for thee, ſo that thou art not able to carry it, or if the Place be too far from thee which the Lord thy God ſhall chooſe to ſet his Name there, when the Lord thy God hath bleſſed thee: Then ſhalt thou turn it into Money, and bind up thy Money in thy Hand, and ſhalt go unto the Place which the Lord thy God ſhall chooſe. And thou ſhalt beſtow that Money for whatſoever thy Soul luſteth after, for Oxen, or for Sheep, or for Wine, or for ſtrong Drink, or for whatſoever thy Soul deſireth; and thou ſhalt eat there before the Lord; and thou ſhalt rejoice thou and thine Houſhold.* It is likewiſe to be obſerved, that *Jacob* in the Original is ſaid to have *killed Beaſts*, and yet he only invites his Brethren *to eat Bread:* Which ſhews, that under the Denomination of *Bread* was comprehended all Kind of Food. See *Gen.* xxxi. 54, *&c. &c. Matth.* xv. 2, *&c. &c.* It may alſo be remarked, that *Laban* called the Heap of Stones

on

on which this Covenant was made *Jegar-ſahadutha*, which in the *Chaldee* Language ſignifies, *an Heap of Witneſs*, and *Jacob* called it *Galeed*, which ſignifies the ſame Thing in the *Hebrew*; whence it appears, that in general they ſpoke a very different Language; though they were able to converſe together, and had lived together for twenty Years, and it was but about an hundred and eighty Years ſince *Abraham*, the Grandfather of *Jacob*, had parted Families from *Nahor* the Grandfather of *Laban*. From this Heap of Stones, and the Name given to it by *Jacob*, this whole Region was afterwards called *Gilead*. A. P. D. 549.

AND *Jacob* went on his Way, and as he approached Mount *Seir*, he ſent Meſſengers before him to his Brother *Eſau*, that he might find Grace in his Sight. Whence it is plain, in the firſt Place, that this Land of *Seir*, the Country of *Edom*, was not far from *Mahanaim* at the Foot of Mount *Gilead* near the Brook *Jabbock*; and therefore could not be the ſame Land of *Seir*, as is noticed by *Moſes* for being near the Wilderneſs of *Kadeſh*, Deut. i. 44; ii. 1. but muſt have been that Land of *Seir*, which Mr. *Rauwolf* takes Notice of as joyning Mount *Nebo*, which he could plainly diſtinguiſh to the Eaſtward of *Jordan*, when he was at *Jericho*. Which Land was probably called *Seir*, on account of its being in the Poſſeſſion of *Eſau*, who is remarked for having been *an hairy Man* (*u*), the Word *Seir* in *Hebrew* ſignifying *Hair*, or *Hairy*. And when he was come to the Brook *Jabbock* (*x*) near the River *Jordan*, he there received an Account that

(*n*) Gen. xxvii. 11, 23. (*x*) Gen. xxxii. 10, 22.

his

A. P. D. 549. his Brother *Eſau* was coming towards him attended with four hundred Men. Upon hearing of which *Jacob*, being afraid of his Brother's Reſentment, was greatly diſmayed; and divided the People that were with him, and the Flocks, and the Herds, and the Camels into two Bands; that if *Eſau* ſhould come to the one Company and ſmite it, then the other Company that was left might eſcape (*y*). Thus he paſſed the Brook *Jabbock*, and prepared to meet his Brother *Eſau*, by making a Preſent of two hundred She-goats, and twenty He-goats, two hundred Ews and twenty Rams, thirty milch Camels with their Colts, forty Kine and ten Bulls, twenty She-aſſes and ten Foles, which with their Attendants compoſed the firſt Band. The ſecond Band (*z*) was compoſed of the Remainder of his Flocks, and Herds, his Handmaids, and their Children, and his Wives and their Children, and their Attendance: With theſe he paſſed the Brook *Jabbock* alſo. But in the Midſt of the Night being afraid of his Brother *Eſau* (*a*) he aroſe and fled, and leaving the firſt Band behind him, he returned over the Brook with his Wives, and Women-ſervants, and eleven Sons, and the reſt of his Subſtance that compoſed the ſecond Band (*b*). And when he was retired by himſelf, he prayed to God to deliver him from his Brother *Eſau* (*c*). And God ſent an Angel to him under the Appearance of a Man (*d*), who inſtead of anſwering him by Word of Mouth, when *he wept and made Supplication unto him*, *Hoſ.* xii. 4. gave him a typical Repreſentation of the Succeſs of his Prayer, and of

(*y*) Gen. xxxii. 6—8. (*z*) Ib. ver. 11. (*a*) Ib. xxxv. 1.
(*b*) Ib. xxxii. 22, 23. (*c*) Ib. ver. 9—12. (*d*) Ib. ver. 24.

that

that which was afterwards to happen unto him: For when the Angel would have gone away without anſwering his Prayer, *Jacob* laid hold of him to detain him; ſo the Angel wreſtled with him; and permitted *Jacob* to prevail; and the Angel ſaid, *Let me go for the Day breaketh*; and he ſaid, *I will not let thee go, except thou bleſs me*; and he ſaid unto him, *What is thy Name?* And he ſaid, *Jacob*; then ſaid the Angel, *Thy Name ſhall be called no more* Jacob *but* Iſrael (*e*); *for as a Prince haſt thou Power with God and with Men, and haſt prevailed* (*f*). The *Samaritan* and *Hebrew* Copies, and the *Syriack* and *Arabick* Verſions, all agree with this Tranſlation; but the *Septuagint* Verſion renders it, *For as a Prince thou haſt Power with God, and with Men thou ſhalt prevail*; which is to the ſame Purport with the other, only that one ſpeaks of the Action, and the other of the Event; whereas the Action was really and truly intended only to be a Type of the Event (*g*). A. P. D. 549.

THE Angel however, as he was wreſtling with *Jacob*, touched the Hollow of his Thigh, and put it out of Joint; ſo that in the Morning when he began to proceed on his Journey *he halted* (*h*), which was a proper Mark of God's Diſpleaſure for *Jacob*'s Diffidence in him, by flying from his Brother, *Gen.* xxxv. 1, when God had ordered him to *return to his Country and Kindred*, and had aſſured him that he would *deal well with him* (*i*); and ſerved alſo as a very

(*e*) *Iſrael* is derived from שרה *Sarah*, *principatum egit*, and אל, *Deus*. *Iſrael*, therefore, literally ſignifies, *A Prince that has Power with God*.

(*f*) Gen. xxxii. 24—28. Hoſ. xii. 4. (*g*) See Obſervations on An P. D. 418. (*h*) Gen. xxxii. 31. (*i*) Gen. xxxii. 9.

ſignificative

A. P. D. 549. significative Type to ſhow him, that his Safety was not to be in Flight.

JACOB therefore being encouraged by this Viſion, and relying on the Strength of the Angel's Promiſe proceeded on his Journey (*k*), and met *Eſau*, and was well received, and went and ſpent ſome Time with him at *Seir*, Gen. xxxiii. 12—14, at the Requeſt of *Eſau*, where it is uncertain how long he ſtaid; but when he parted from him and had croſſed the River *Jordan*, he came to *Salem* in the Country of the *Shechemites* in *Samaria*; and bought a Parcel of Land from the Children of *Hamor*, the Father of *Shechem* (*l*), which he purchaſed for one hundred Pieces of Silver, but in the Original it is for one hundred Lambs. Theſe Pieces of Silver therefore were probably equal in Value to a Lamb, and had the Figure of a Lamb ſtamped upon them, *Job* xlii. 11. *Acts* vii. 16. *Buxtorf* mentions from *R. Akira*, that he firſt learnt in *Africa*, that a particular Species of Money was called by the Name of a *Lamb*, *Buxt.* קשט. The *Athenians* had a Piece of Money marked with an Ox, and hence the Expreſſion of *Bos in lingua*. The firſt Pieces of Money that were uſed in Commerce having been probably ſtamped with the Image of that Creature to whoſe Value they approached; and hence it is, that the *Latin* Word for Money is *Pecunia*, on Account of the Cattle (*Pecus*) with whoſe Image it was ſtamped. The Parcel of Land abovementioned *Jacob* afterwards bequeathed to his Son *Joſeph* (*m*);

(*k*) Gen. xxxiii. 1. (*l*) Gen. xxxiii. 19. Joſh. xxiv. 32.
(*m*) Joh iv. 5.

and

and in which Place he and all his Brethren having been embalmed in *Egypt* were afterwards buried, *Acts* vii. 15, 16. A. P. D. 549.

BELOCHUS having reigned thirty-five Years at *Babylon* died, and was ſucceeded by *Baleus*. *Beroſ.* 553.

JACOB having purchaſed a Piece of Ground at *Sychem* (*m*) for an Inheritance and having built an Altar thereon, and dedicated it to *El-Eloe-Iſrael*, that is, the God of *Iſrael*, fixed his Abode at *Salem*, Gen. xxxiii. 19, where, or at *Seir*, he muſt have abode for ſome conſiderable Time, that is, five or ſix Years at the leaſt, for we hear nothing further of him till we have an Account of his Daughter *Dinah* being deflowered by *Shechem* the Son of *Hamar* (*n*); and ſhe could not well have been above ſeven or eight Years of Age, when *Jacob* quitted his Father *Laban*; becauſe ſhe was the youngeſt Child, which *Jacob* had by *Leah*, and probably was not long born before *Joſeph*; that is, before the Expiration of the fourteen Years of his Servitude. *Jacob* ſtaid with *Laban* but ſix Years after the Birth of *Joſeph*; and as *Dinah* cannot well be ſuppoſed to have been marriageable till ſhe was thirteen or fourteen Years of Age, from the Time of *Jacob*'s Departure from *Laban* to the Time of this Misfortune of *Dinah* muſt be five or ſix Years at the leaſt. And therefore *Jacob* probably ſpent ſome Time with his Brother *Eſau* in *Seir*, Gen. xxxiii. 12, 14, before he came to this Country of *Shechem*, in *Samaria*; where he muſt alſo have abode for ſome Time before this unfortunate Behaviour of *Shechem* towards *Dinah* came to paſs, becauſe it

(*m*) Gen. xxxiii. 19, 20. (*n*) Gen. xxxiv. 1.

A. P. D. 553. was alſo while he abode in this Country, that his fourth Son *Judah* married a *Canaanite* Woman, the Daughter of *Hirah* the *Adullamite (p)*, for which he had not Time after the Murder of the *Shechemites*. *Jacob* being informed of his Daughter's Misfortune, told his Sons thereof as ſoon as they came out of the Fields. And *Hamor* and *Shechem* came at the ſame Time, and endeavoured to make up the Affair, by demanding the young Woman in Marriage; to which *Jacob* conſented, provided *Hamor* and *Shechem*, and all their People, ſhould unite themſelves into one Society with *Jacob*, by being circumciſed; to which *Hamor* and *Shechem* likewiſe conſented: *And it came to paſs on the third Day when they were ſore, that two of the Sons of* Jacob, Simeon *and* Levi, Dinah's *Brethren, took each Man his Sword, and came upon the City boldly, and ſlew all the Males. And they ſlew* Hamor *and* Shechem *his Son with the Edge of the Sword, and took* Dinah *out of* Shechem's *Houſe, and went out. The Sons of* Jacob *came upon the Slain, and ſpoiled the City becauſe they had defiled their Siſter.* Which impious and inhuman Act of theſe two Sons of *Jacob*, brought afterwards a Curſe upon the two Tribes of *Simeon* and *Levi*; and probably was a Means of excluding them from having the Honour to have the *Meſſiah* born from either of them. See *Gen.* xlix. 5—7.

IT ſeems difficult to conceive how ſo few Perſons as are here mentioned, ſhould perpetrate ſo audacious a Fact, with ſo much Succeſs: but we muſt conſider, that beſides the Soreneſs which the *Shechemites* laboured under, *Simeon* and

(*p*) Gen. xxxviii. 1.

Levi

Levi may be ſuppoſed to be mentioned only as the principal Perſons and Contrivers of the Affair; and that it is more than probable, that ſome of *Jacob*'s Servants, or Slaves, might at the Inſtigation of their young Maſters be alſo Parties concerned in the Action. And as the Deſign was a very treacherous one; ſo we may believe, that it was executed in the moſt treacherous Manner; by attacking *Hamor* and *Shechem*, on a ſudden, and as *Joſephus* ſays, in the Night, *when the Watch was aſleep* (*q*), or poſſibly when there was no Watch, for all the Males were circumciſed, and might be ſleeping under an imagined Security of the Friendſhip and Protection of theſe very Perſons, who poſſibly were in *Shechem*'s Houſe along with their Siſter. And when they had put *Hamor* and *Shechem* to Death, and had murdered all the Males in that Houſe, *Ver.* 26. might make a Signal to their Attendants, who were waiting at a Diſtance, to come and join them in deſtroying the Reſt of the Males, and plundering the City. A. P. D. 553.

BUT when this Affair came to the Knowledge of *Jacob*, he ſaid to *Simeon* and *Levi*, *Ye have troubled me, to make me ſtink among the Inhabitants of the Land: And I being few in Number, they ſhall gather themſelves together againſt me, and ſlay me, amd I ſhall be deſtroyed I and my Houſe.* In this Diſtreſs therefore, it is probable, that *Jacob* as uſual applied unto God, who ſaid unto *Jacob*, *Ariſe, go up to* Bethel, *and dwell there. Then* Jacob *ſaid unto his Houſhold, and to all that were with him, Put away the ſtrange Gods that are among you, and be clean, and change your Garments* (*r*). What is

(*q*) Joſeph. Ant. l. 1. c. 21. (*r*) Gen. xxxv. 1.

A. P. D. 553. meant by putting away the ſtrange Gods, is very plain, for it is mentioned before that *Rachel* had ſtolen *Laban*'s ſtrange Gods; and probably *Simeon* and *Levi* might have met with more ſtrange Gods, or, as it is in the Original, Gods of the Strangers, in the Plunder of *Shalem*, Gen. xxxiv. 29. As therefore the ſuperſtitious Uſe which was made of theſe *Teraphim* tended to Idolatry, they are ordered to put them away. But it is not eaſy to ſay, what is meant by the Directions given of making themſelves clean, and changing their Garments. Becauſe we do not read hitherto of any Directions given about the Methods of Purification, or what they where to do in Order to make themſelves clean. The Word here made uſe of in the Original is the ſame with that, which is generally uſed under the Law of *Moſes* for Perſons, who have been purified according to the Form preſcribed in that Law; *Lev.* xiii. 34. *Num.* xix. 19. *Ezra* vi. 20. But hitherto there were no Directions given: How then were they to purify themſelves? As the Method of doing this does not appear ever to have been preſcribed before; I ſuppoſe theſe Directions, which *Jacob* gives to his Family, were dictated to him by the Angel, who ordered him to go to *Bethel* and build an Altar there to God, who appeared unto him when he fled from the Face of his Brother *Eſau*, on Account of getting his Bleſſing from him; and were preſcribed on this particular Occaſion as a Method appointed by God to expiate the Blood-guiltineſs which his Family had contracted by the Murder of the *Shechemites*. And as it was appointed afterwards in the Law of *Moſes*, for every one who had touched one that was ſlain with a Sword in the open Fields, or a dead Body, or the Bone of a Man, or a Grave, that he ſhould *purify himſelf*;

and

and waſh his Cloaths, and bathe himſelf in Water, and that then he ſhould be clean in the Even, *Num.* xix. 16, 19. A. P. D. 553. So I ſuppoſe *Jacob* and his Family were ordered upon this particular Occaſion to waſh themſelves and change their Clothes, in order to their Purification. Where it is to be obſerved that *Jacob*'s Company now conſiſted of more People than thoſe he brought with him from *Padan-Aram*, for upon the Murder of the *Shechemites* by *Simeon* and *Levi* it is ſaid, that they ſpoiled their City and took all their Wealth, and all their Little-Ones, and their Wives *took they captive, and ſpoiled even all that was in the Houſe* (*r*), which Women and Children were now made a Part of *Jacob*'s Family: And as Baptiſm, or Waſhing, was in After-times made uſe of as the cuſtomary Form of receiving Female Proſelytes into the *Jewiſh* Church, it is more than probable, that this Cuſtom took its Riſe from the Direction here given to *Jacob* in the Reception of theſe Idolaters into his Family. And *Jacob*'s Family and all that were with him having given unto *Jacob* all the ſtrange Gods which were in their Hands, and all the Ear-rings which were in their Ears, *Jacob* hid them under the Oak which was by *Shechem*. Now as the Ear-rings which were delivered up to *Jacob* are here mentioned immediately with the ſtrange Gods, and were buried together along with them, it is more than probable, that theſe Ear-rings were applied alſo to ſuperſtitious Purpoſes; and were worn as Amulets, or Taliſmans, with the Signature of ſome Planet, or falſe Deity impreſſed on them; which they might be, if we ſuppoſe them only to be worn as Pendents from the Ears; but thoſe Ear-rings which were worn

(*r*) Gen. xxxiv. 27—29.

in

A. P. D. 553. in thoſe antient Times were frequently joined together by a Plate of Gold which croſſed over the Face, and ſerved as an ornamental Frontlet to the Forehead: And therefore when *Abrahaam*'s Steward gives an Account to *Bethuel* of his Meſſage, and of meeting *Rebekah* at the Well, he ſays, that he aſked her whoſe Daughter ſhe was? And ſhe ſaid, *The Daughter of Bethuel Nahor's Son, whom Milcah bare unto him*; then ſays he, *I put the Ear-rings upon her Face, and the Bracelets upon her Hands*, Gen. xxiv. 47. And upon this Plate, thoſe who were given to Superſtition, had ſome ornamental Figure or Sentence engraved; which was eſteemed of more than ordinary Virtue; and hence *Moſes* when he publiſhed the Law to the *Iſraelites* commands them to treaſure up thoſe Words in their Hearts; and *thou ſhalt bind them*, ſays he, *for a Sign upon thine Hand, and they ſhall be as Frontlets between thine Eyes*, Deut. vi. 8. xi. 18.

JACOB and his Family having ſet forward on their Journey; the Terror of God was upon the Cities that were round about them, and they did not purſue after the Sons of *Jacob*. *So Jacob came to Luz, which is in the Land of Canaan* (that is, *Bethel*,) *he and all the People that were with him. And he built there an Altar and called the Place El-Beth-el*; (that is, *The God of* Bethel); becauſe there God appeared unto him, when he fled from the Face of his Brother: This being the Place, where *Jacob*, in his Paſſage from *Beer-ſheba* to *Haran*, ſaw in his Dream the Viſion of the Angels aſcending and deſcending; where he alſo took the Stone that he had put for his Pillow, and ſet it up for a Pillar, *and poured Oil upon the Top of it, and called the Name of that*

that Place Bethel, Gen. xxviii. 10-19. At which Time when he was going to *Haran* to look for a Wife, he travelled light, and had neither Flocks nor Herds with him; ſo he only erected a Pillar by way of Mark or Memorial of the Place, and poured Oil thereon by way of an Offering, and of dedicating it to God's Service, and call'd it *Beth-El*, that is, *God's Houſe*. But now *Jacob*, in his Return to his Father's Houſe, having along with him a great Number of Flocks, and Herds, did not only offer up a Drink-offering of Wine and Oil upon the *Bethel*, which he had before erected, *Gen.* xxxv. 14. but he alſo built an Altar, and dedicated it to *El-Bethel*, the God of *Bethel*. A. P. D. 553.

AND from *Bethel Jacob* removed and journeyed towards *Ephrah*, which is *Bethlehem*, and *Rachel* died in Labour of *Benjamin*, and *Jacob* ſet a Pillar (*s*) for a Memorial on her Grave. Which Pillar was probably a rough unhewn Stone ſet upon an End; the Tomb which is now ſhewn to Travellers for *Rachel*'s Tomb (*t*) being undoubtedly a much more modern Compoſition. The Cuſtom of erecting Pillars or tall Stones ſet upon an End over the Burial-places of the Dead, ſeems to have been one of thoſe Cuſtoms which were derived from the Time of *Noah*, and to have been in Practice before the Flood; becauſe we can trace it in moſt Parts of the World in the antienteſt Times: As appears from a Paſſage in *Homer*, where *Minerva* exciting *Telemachus* to go in queſt of *Ulyſſes*, and ſuppoſing the worſt that could happen, that is, that he ſhould come to a certain Know-

(*s*) Gen. xxxv. 20. (*t*) Maund. Trav.

ledge

A. P. D. 553. ledge of the Death of his Father, ſhe directs him to raiſe a Pillar, or Signal to his Memory; Σῆμα τέ οἱ χεῦσαι, &c. (*u*), or as Mr. *Pope* has tranſlated it:

> *To the pale Shade Funereal Rites ordain:*
> *Plant the fair Column on the vacant Grave:*
> *A Hero's Honours let the Hero have.*

And hence in my Opinion came the Origin of Obeliſks in *Egypt*, which abounding with the fineſt Quarries in the World gave the *Egyptians* an Opportunity of pitching Stones of the largeſt Size over the Burial-places of eminent Perſons. From *Bethlehem Iſrael* journeyed and ſpread his Tent beyond the Tower of *Edar*. And from thence he came to his Father *Iſaac*, who during his Abſence had removed from *Beerſheba* unto *Hebron* in *Mamre*, Gen. xxviii. 10; xxxv. 27.

3. IN the fifth Year of the Reign of *Baleus*, *Oſiris* having been ten Years in *Italy*, returned to *Egypt*, and erected a Pillar in Memory of his Victories, and was ſoon afterwards killed by his Brother *Typhon*. *Beroſ.*

AS for this Hiſtory, which is here given us of *Oſiris* by *Beroſus* and others, I look upon it to be one entire traditionary Fiction of the *Grecian* or *Phœnician* Mythologiſts, a long Time after the ſuppoſed Æra for the Tranſaction of theſe Affairs; and that there never was any ſuch real Perſon

(*u*) Hom. Odyſſ. l. 1. verſ. 291.

as

as *Oſiris*, but that this whole Hiſtory is compoſed of the Tranſactions of ſeveral great Men, ſuch as *Metſir*, *Caphtor*, *Sethos*, *Seſoſtris* and others, though they lived at the Diſtance of ſeveral hundred Years from each other. To give ſome Air of Probability to which Fable the *Grecian* Mythologiſts collected the chief of the traditionary Facts of the moſt famous Perſons, who had lived before that Time; and ſummed them up in the Character of *Oſiris*, as of ſome real Perſon. They therefore aſcribed to him the civil Improvements in Huſbandry and Politicks of *Metſir* or his Succeſſors, and the warlike Actions of *Sethos*, or *Seſoſtris*, and ſome other antient Heroes. And as to the Manner of his Death, and Deſtruction by *Typho*, I apprehend when we proceed further in this Hiſtory, it will be found to be borrowed from the Deſtruction of *Pharaoh* in the *Red Sea*, at the Time of *Moſes*. A. P. D. 558.

JOSEPH, (*x*) being ſeventeen Years of Age, told his Father of the evil Conduct of his Brethren. And in the following Verſe it is obſerved, that *Jacob* loved *Joſeph* more than all his Children, becauſe he was *the Son of his old Age*, בן זקנים *Ben Zekenim*, which literally interpreted ſignifies, *the Son of Elders*, in the Plural Number, and not *the Son of an old Man*. And as *Benjamin* was ſeveral Years younger than *Joſeph*, if this had been the Reaſon of *Jacob*'s Love, *Benjamin* muſt have been the Favourite, and not *Joſeph*. But as among the *Hebrews* it was cuſtomary to expreſs the Likeneſs of one 560.

(*x*) Gen. xxxvii. 2.

A.P.D. 560. Thing or Perſon to another, by calling it the Son of ſuch a Perſon or Thing; as profligate Perſons are called, *Sons of Belial*, Judg. xix. 22. Hoſ. x. 9. 1 Sam. ii. 12. 1 Kings xxi. 10. couragious Perſons are called the *Sons of Valour*, 2 Chron. xxviii. 6. and Sparks of Fire are called the *Sons of the burning Coal*, Job v. 7, *&c. &c.* So *Moſes* calls *Joſeph*, *the Son of Elders*, on account of his own Wiſdom and Prudence, and not on account of his Father's Age. And therefore the Targum of *Onkelos* renders this Paſſage accordingly, *Becauſe he was a wiſe Child.*

THE Authors of the *Univerſal Hiſtory*, who have likewiſe made this Remark, ſay, that the *Samaritan*, *Perſic*, and *Arabick* Verſions have rendered this Paſſage, *Becauſe he was a wiſe and prudent Son.* But in Fact it is quite otherwiſe, for they have rendered it according to our *Engliſh* Tranſlation; and only the Targum of *Onkelos* has rendered it as I have mentioned above. They likewiſe ſay, that *Jacob* had two Sons younger than *Joſeph*, viz. *Zebulun* and *Benjamin*, and that this laſt was born above fifteen Years after him. Whereas I can ſee no Foundation for ſuppoſing any of *Jacob*'s Sons, but *Benjamin*, to be younger than *Joſeph*; for after we have an Account of the Birth of *Zebulun* (z), and after him of the Birth of *Dinah*, it is then ſaid, that God remembered *Rachel*, and God hearkened unto her, and opened her Womb, and ſhe conceived, and bare a Son; and ſhe called his Name *Joſeph*. And it came to paſs

(z) Gen. xxx. 20, 21.

when

when *Rachel* had born *Joſeph*, that *Jacob* ſaid unto *La-* A.P.D.
ban, Send me away, that I may go into mine own Place, 560.
and to my Country. Give me my Wives and my Children, and let me go (*a*). And with this Narration of the Fact, as told in the *Hebrew* Bible, the *Samaritan Pentateuch*, the *Septuagint*, the *Syriack* and *Arabick* Verſions, the Targum of *Onkelos*, and the Hiſtory of *Joſephus* unanimouſly agree.

JOSEPH (*b*) having dreamed two remarkable Dreams told them to his Brethren, and his Father; who interpreting them greatly in his Favour, his Brethren envied him, and hated him yet the more.

JACOB (*c*), living with his Father *Iſaac* at *Hebron* (*d*), ſent *Joſeph* afterwards to bring him an Account of his Brethren, and their Flocks, which they attended, at the Piece of Ground near *Shalem*, which *Jacob* had purchaſed from the Sons of *Hamor*. They

(*a*) Gen. xxx. 22—26. (*b*) Ib. xxxvii. 5—11.

(*c*) In the Account of this Tranſaction it is ſaid, in our *Engliſh* Tranſlation, as in all the Verſions; *Theſe are the Generations of Jacob*, Gen. xxxvii. 2. which ariſes from too literal a Tranſlation of the Word תלדות *Toledoth*, which does in general and literally ſignify a *Generation*; but it likewiſe is metaphorically applied to denote any Thing that is produced from another, and therefore *Caſtellus* in his Lexicon renders it by the *Latin* Words, *Eventus*, *Res Geſtæ*, *Hiſtoriæ*, *Accidentia*. It ſhould therefore be rendered, *This is the Hiſtory of Jacob*, &c. See alſo, *Gen.* ii. 4.

(*d*) Gen. xxxv. 27; xxxvii. 14.

A.P.D. 560. took this Opportunity of revenging themſelves on *Joſeph*, and ſold him to ſome *Midianite* Merchants who were travelling towards *Egypt*. Where theſe Merchants ſold *Joſeph* to *Potiphar*, an Officer of *Pharaoh*, and Captain of the Guard.

POTIPHAR (*e*) approving of *Joſeph*'s Conduct advanced him in his Houſe, and made him Overſeer thereof.

AND it came to paſs after theſe Things, that his Maſter's Wife caſt her Eyes upon *Joſeph*, and ſollicited him to gratify her Paſſions; but *Joſeph* fearing God reſiſted her Temptations: However upon a falſe Repreſentation of this Fact to her Huſband, *Joſeph* was caſt into Priſon, where he behaved himſelf ſo well, that he was entruſted with the Care of the Priſoners.

571. AND two Years (*f*) before he was ſent for by *Pharaoh* to Court, he interpreted the Dreams of two of the Officers of *Pharaoh*'s Houſhold who were in the ſame Priſon.

573. *ISAAC* (*g*) being one hundred and eighty Years old died, and was buried by his two Sons, *Eſau* and *Jacob*. After the Mention of which, *Moſes* takes an Opportunity of giving ſome Account of the Poſterity of *Eſau* (*h*). Wherein it may not be improper to take

(*e*) Gen. 39. 1—6. (*f*) Ib. 41. 1. (*g*) Ib. 35. 29.
(*h*) Ib. 36. 1.

Notice,

Notice, that one of the Progeny of *Eſau* is mentioned under the Denomination of *Seir the Horite* (*i*), but no Mention is made either of his Father or Mother. It ſeems therefore reaſonable to ſuppoſe his other Name to have been *Jeuſh* (*k*), the eldeſt Son of *Eſau* by his Wife *Aholibamah*. For *Eſau* had three Wives; *Judith* (*l*) the Daughter of *Beeri* the *Hittite*, who was likewiſe called *Adah* (*m*), by whom *Eſau* had his firſt-born Son *Eliphaz* (*n*): His ſecond Wife was *Baſhemath* (*o*) the Daughter of *Elon* the *Hittite*; who was alſo called *Aholibamah* (*p*), the Daughter of *Anah*, the Daughter of *Zibeon*: So that her Father's Name was *Elon*, and her Mother's *Anah*; by whom *Eſau* had his Sons *Jeuſh*, and *Jaalim*, and *Corah* (*q*). His third Wife was *Mahalath* (*r*), the Daughter of *Iſhmael*, *Abraham*'s Son, the Siſter of *Nabajoth*; who is alſo called *Baſhemath* (*s*) *Iſhmael*'s Daughter, the Siſter of *Nabajoth*; by whom *Eſau* had his Son *Reuel* (*t*). A. P. D. 573.

Now in the Hiſtory given of the Poſterity of *Eſau* in this thirty-ſixth Chapter of *Geneſis*, as well as in the firſt Chapter of the firſt Book of *Chronicles*, there is an Account given of the Poſterity of *Eliphaz*; and the Poſterity of *Reuel*; but nothing ſaid of *Jeuſh*, the eldeſt Son of *Aholibamah*, in either of thoſe Places. But in the thirty-ſixth Chapter of *Geneſis*, immediately after

(*i*) Gen. 36. 20. (*k*) Ib. 36. 14, 18. (*l*) Ib. 26. 34.
(*m*) Ib. ver. 4. (*n*) Ib. ver. 4, 10, 16. (*o*) Ib. 26. 34.
(*p*) Ib. 36. 14, 18. (*q*) Ib. 36. 5, 14, 18. (*r*) Ib. 28. 9.
(*s*) Ib. 36. 3. (*t*) Ib. 36. 4, 10, 13, 17.

giving

A.P.D. 573. giving an Account of the Poſterity of *Eſau*'s two other Wives, then *Moſes* adds: *And theſe are the Sons of Aholibamah Eſau's Wife; Duke Jeuſh, Duke Jaalim, Duke Korah: Theſe were the Dukes that came of Aholibamah, the Daughter of Anah, Eſau's Wife.* And then he gives an Account of the Poſterity of *Seir*. In like manner, the Author of the Book of *Chronicles*, in giving an Account of the Poſterity of *Eſau*, after he has given an Account of the Sons of *Eliphaz*, and the Sons of *Reuel*, adds: *And the Sons of Seir, were Lotan, and Shobal, and Zibeon, and Anah*, &c. Where it is to be obſerved, that two of the Sons of this *Seir* are called after the Family Names of *Aholibamah*'s Mother and Grandfather: So that *Jeuſh* and *Seir* were probably one and the ſame Perſon. Which *Jeuſh*, or *Seir*, being the Perſon that conquered the *Horites*, or Inhabitants of Mount *Hor*, is therefore called *Hori* (*u*), and *Seir the Horite* (*x*). From whom, in all Probability, that Mountain came alſo afterwards to be called Mount *Seir* (*y*).

As for the following Number of Kings who are ſaid in this Chapter to have reigned in the Land of *Edom* (*z*), before there reigned any King over the Children of *Iſrael*; I do not find ſufficient Light in Hiſtory to ſay any Thing poſitive about them.

(*u*) Gen. 36. 30. (*x*) Ib. ver. 20. (*y*) Deut. 1. 44.
(*z*) Gen. 36. 31.

A. P. D. 573.

BUT *Eſau* and *Jacob* having buried their Father, *Moſes* then mentions, that they immediately ſeparated (*a*), becauſe their Riches were more than that they might dwell together; for the Land wherein they were Strangers could not bear them, becauſe of their Cattle. So *Eſau* took his Wives, and his Sons, and his Daughters, and all the Perſons of his Houſe, and his Cattle, and all his Beaſts, and all his Subſtance which he had gotten, *i. e.* by his Father's Death, in the Land of *Canaan*; and went into the Country, unto Mount *Seir*, from the Face of his Brother, whom he left in the Poſſeſſion of that Birthright which he had formerly ſold him for a Meſs of Pottage.

IN this Year *Joſeph* (*b*) being thirty Years old (*c*) was ſent for out of Priſon to *Pharaoh*, to interpret his Dreams concerning the fat and lean Cows, and the full and thin Ears of Corn; *Pharaoh* having firſt ſent for all the Magicians of *Egypt*, and all the Wiſe-men thereof: But there was none that could interpret them to *Pharaoh*, till *Joſeph* came; who interpreted his Dream unto him, and adviſed him what he was to do in conſequence thereof. *And the Thing was good in the Eyes of Pharaoh, and in the Eyes of all his Servants. And Pharaoh ſaid unto his Servants, Can we find ſuch a Man as this is, a Man in whom the Spirit of God is?* That is, a Man endowed with a god-like Wiſdom: For thus this Expreſſion is explained *Dan.* v. 11. when *Belſhazzar*'s Queen ad-

(*a*) Gen. 36. 7. (*b*) Ib. 41. 8. (*c*) Ib. ver. 46.

viſeth

A.P.D. 573. viſeth him to ſend for *Daniel*, and ſays, *There is a Man in thy Kingdom, in whom is the Spirit of the Gods, and in the Days of thy Father, Light, and Underſtanding, and Wiſdom, like the Wiſdom of the Gods was found in him.*

AND Pharaoh *ſaid unto* Joſeph, *Foraſmuch as God hath ſhewed thee all this, there is none ſo diſcreet as thou art. Thou ſhalt be over my Houſe, only in my Throne will I be greater than thou.* Where it is to be obſerved, that *Juſtin* from *Trogus Pompeius* makes Mention of *Joſeph* as a Perſon very famous for interpreting of Dreams, and of the ill Uſage he received from his Brethren; of his foretelling the Famine in *Egypt*; and of his prudent Advice to the King to avoid the ill Conſequences thereof *(d)*. But he attributes this to his great Skill in Art Magick.

AND *Pharaoh* called *Joſeph*'s Name *Zaphnah-Paaneah*; it being an antient Cuſtom among *Eaſtern* Princes, to give new Names to their Favourites, as we find it practiſed in the Time of *Daniel*, Dan. i. 7. and is the Practice of the *Mogul*'s Country to this Day. And according to the *Arabick* Verſion, and Targum of *Onkelos*, this Name was given *Joſeph* on account of his interpreting *Pharaoh*'s Dream. For they render it, *A Revealer of Secrets*. He alſo gave him to Wife *Aſenah* the Daughter of *Potiphera* the Prieſt of *On*; that is, of *Heliopolis*, as the *Septuagint* Verſion renders it, with which *Euſebius* in his *Onomaſticon* agrees. And *Alexander Polyhiſtor* from *Demetrius* ſays, *(e)* that *Joſeph*'s Wife was the Daughter

(d) Juſt. l. 36. c. 2. *(e)* Euſeb. Præp. Ev. l. 9. c. 21.

of

of the Prieſt of *Heliopolis.* The Authors of the *Univerſal* A.P.D.
Hiſtory remark, that *On* here was *Heliopolis,* the chief City 573.
of the Canton of that Name, called by *Ptolemy, Onium,* diſtant about twenty Miles from *Memphis.* But it is certain, that the *Onium* mentioned by *Ptolemy* could have no Reference in the leaſt to that *On,* which was in the Time of *Joſeph.* For that Territory of *Onium,* of which *Ptolemy* makes Mention, had its Name given it from *Onias* (*f*) the fourth, the Son of *Onias* the third, High Prieſt of *Jeruſalem*; who, being diſobliged with his Country-men for not giving him alſo the High Prieſthood, went into *Egypt* about one hundred and fifty Years before Chriſt; where inſinuating himſelf into the Confidence of *Ptolemy Philometor,* and his Queen *Cleopatra,* he gained ſo much Credit with them, as to be entruſted with the Command of their Troops; and prevailed on them to give him Leave to build a Temple in the *Heliopolitan* Nome, after the Model of the Temple at *Jeruſalem*; which Temple King *Ptolemy* having endowed with large Revenues, and much Land, this Territory and Temple was from the Founder of it, called *Onium,* or *Onion,* not above one hundred and fifty Years before the Birth of our Saviour.

AFTER the Seven Years of Plenty foretold by *Joſeph* 581.
were expired, the Seven Years of Famine commenced (*g*). And as the Famine continued *Joſeph* firſt ſold his Corn for ready Money; and when that was all conſumed, then the People were obliged to ſell him their Cat-

(*f*) Joſ. Ant. l. 13. c. 6. & de Bell. Jud. l. 7. c. 30. & Cont. Ap. l. 2. (*g*) Gen. 41. 29, 53.

A. P. D. 581. tle for Corn; and afterwards their Lands. And he removed the People *from one End of the Land of Egypt to the other*; that is, as it is in the Original, *From one End of the Land of Mizraim to the other*. For *Egypt* was not known by the Land of *Egypt* at that Time, nor are we to ſuppoſe, that all *Egypt* was under the Dominion of one Prince, who lived at *Zoan*, or *On*; ſince, according to *Herodotus* (*b*), *Thebais* alone was firſt called by the Name of *Egypt*; which Name would never be communicated to the lower Part of that Country, till after the lower Part was conquered by ſome Prince belonging to the upper Part, from whom the Denomination of *Egypt* would become general. We ought rather to ſuppoſe, that the *Pharaoh* who then reigned at that Court where *Joſeph* was employed, was King of the *Lower Egypt* only, which was originally poſſeſſed by *Mezir*, or *Metſir*, the Son of *Ham*, and from him and his Deſcendents was denominated the Land of *Mezrim*, or, as we ſpell it, *Mizraim*.—*Only the Lands of the Prieſts bought he not*. *Diodorus* ſays (*i*), that in antient Times *Egypt* was divided into Nomes, and that the Income of each Nome was divided into three Parts; one of which was allotted to the Prieſts, with which they were obliged to provide for the publick Sacrifices, as well as their own Maintenance. The Reaſon therefore why the Lands of the Prieſts were not bought along with the reſt, was becauſe they were really the Lands of the Publick; and the Income thereof diſpoſed of to a publick Uſe, the Service of Religion. During the Famine therefore *the Prieſts had their Portion*

(*b*) Herod. l. 2. (*i*) Diodor. l. 1. c. 3.

of

of Corn aſſigned them of Pharaoh (k), that is, out of the King's Granaries; *and did eat their Portion which Pharaoh gave them.* And their Cattle was employed as uſual for Sacrifices. A.P.D. 581.

AND *Jacob* being diſtreſſed in *Canaan* for Want of Food *(l)* ſent all his Sons into *Egypt* to buy Corn, except *Benjamin*; and *Joſeph* knew his Brethren, but they knew not him. So under the Pretence of their being Spies, after he had ſupplied them with Corn, he detained his Brother *Simeon* in Bonds, till they returned and brought *Benjamin.* The Reaſon why *Simeon* was detained rather than any of the reſt, was probably as a Puniſhment for his Wickedneſs, and to bring him to a Senſe of his Guilt; ſince in human Probability, it was he that firſt propoſed the Murder of *Joſeph*, Gen. xxxvii. 18. as he was the principal Perſon concerned in the Murder of the *Shechemites*, *Gen.* xxxiv. 25.

THE Famine having been two Years (*m*) in the Land, 582.
i. e. this being the ſecond Year of the Famine, *Joſeph*'s Brethren returned with *Benjamin* (*n*). And *Joſeph*, without diſcovering himſelf to his Brethren, invited them to Dinner; and the Servant ſet on for *Joſeph* by himſelf, and for his Brethren by themſelves, and for the *Egyptians* which did eat with him, by themſelves: becauſe the *Egyptians* might not eat Bread with the *Hebrews*; for that is an Abomination to the *Egyptians* (*o*). Where it

(*k*) Gen. 47. 22. (*l*) Ib. 42. 1. (*m*) Ib. 45. 6.
(*n*) Ib. 43. 15. (*o*) Ib. ver. 32.

A.P.D. 582. is to be obſerved, that the *Egyptians* were at this Time ſo far corrupted with Superſtition and Idolatry, as to refuſe eating animal Food along with the *Hebrews*; tho' we do not find, that in the Time of *Abraham* there is any Notice taken of their having any Diſlike to him upon this Account; whereas now at the Time of *Joſeph* it is poſitively ſaid, that *every Shepherd is an Abomination to the Egyptians* (*p*). Which Abomination did not ariſe from any Averſion they had to the *Hebrews* as *Shepherds*, but becauſe they, as Shepherds, fed upon ſuch animal Food as was by the *Egyptians* held to be ſacred. For when *Joſeph* told *Pharaoh* that his Brethren were Shepherds, then *Pharaoh* ſaid: *If thou knoweſt any Man of Activity amongſt them, make him Ruler over my Cattle* (*q*). And towards the latter End of the Famine when the *Egyptians* had parted with all the ready Money, it is ſaid, that they brought their Cattle to *Joſeph*: And *Joſeph* gave them Bread in Exchange for Horſes, and for the Flocks, and for the Cattle of the Herds, and for the Aſſes, *Gen.* xlvii. 17. Whence it is plain, that as the *Egyptians* were Maſters of Flocks, and of Herds of Cattle, they muſt have Shepherds amongſt themſelves to take care of them; and therefore that this Averſion of the *Egyptians* to Shepherds was not on the Account of their Occupation, but becauſe that all Shepherds, but the *Egyptian* Shepherds, killed their Cows and Sheep for common Uſes, and fed upon animal Food, which the *Egyptians* never eat but when offered up in Sacrifice, and that only of unblemiſhed Males. Which afterwards aroſe to ſo violent a De-

(*p*) Gen. 46. 34. (*q*) Ib. ver. 33, 34; 47. 6.

gree

gree of Superſtition that *Herodotus* obſerves (*r*), no Man or Woman among the *Egyptians* would ever be perſuaded to kiſs a *Grecian*, (that is, any one who commonly feeds on animal Food) on the Mouth; or to uſe the ſame Knife, Pot, or Spit, or to eat the Fleſh even of unblemiſhed Cattle, which had been cut up with the Knife of a *Grecian*. Where it is to be obſerved, that *Herodotus* makes uſe of the Word *Grecian* juſt as *Moſes* does the Word *Shepherd*, to denote any one who lives upon animal Food. A. P. D. 582.

JOSEPH's Brethren being returned, and having brought their Brother *Benjamin*, *Joſeph* ordered his Brethren to be again ſupplied with Corn; but at the ſame Time directed his Cup to be put in the Mouth of *Benjamin*'s Sack; under Pretence of ſearching for which, they were afterwards purſued, and the Purſuers were ordered to ſay, when they found the Cup, that this is the Cup out of which *Joſeph* drinketh, and to find out which he was forced to uſe Divination. The *Engliſh* Tranſlation as well as all the Verſions of the Bible ſay, *wherewith he divineth*; but the original Words are, והוא נחש ינחש בו which literally ſignifies, *Et pro quo conjectando conjectavit*; that is, *for which he uſed Diviuation.* Which is the only true Meaning of the Sentence; and agrees perfectly well with what is ſaid in the fifteenth Verſe of this Chapter, when upon their being brought back to *Joſeph*, he ſays unto them, *Wot you not that ſuch a Man as I can certainly divine?* But his Divination would have been ſpoiled, if the Cup wherewith he divined had been taken a-

(*r*) Herod. l. 2.

way.

A.P.D. 582.

way. Many of the Commentators on the Bible, among whom *Grotius* is one, ſeem much concerned, leſt it ſhould be imagined, that *Joſeph* had practiſed Divination; and therefore *Grotius* ſays (*s*), *Quanquam vox* נחש *in Lege de ſuperſtitioſis augurationibus ſumitur, credam tamen olim fuiſſe vocem mediam, & ſumi hic & infra* 15, *pro immiſſis Divinitus præſagiis, ad quæ Joſephus ſe ſacrificio præparabat: In ſacrificiis autem uſus Phialæ, &c.* But it ought to be conſidered, that there was no great Need for conjuring in *Joſeph* to find out his own Cup, which he had ordered to be put in the Mouth of *Benjamin*'s Sack. But that acting at preſent in a feigned Character, his pretending to have divined was only an Excuſe for finding out the Cup ſo readily, leſt he might be ſuſpected for having put it there. And for this ſame Reaſon they who were ſent to purſue them were ordered to begin with opening the Sack of the eldeſt (*t*), by which Means the Sack wherein it was hid was the laſt that was opened. And the Reaſon why this Cup was put into *Benjamin*'s Sack, and that *Joſeph* did not diſcover himſelf to his Brethren till after this Affair was probably this: Becauſe *Joſeph* had a Mind to try, whether his Brethren had any Principles of Virtue and Tenderneſs left in them, either for their Father, or their Brother *Benjamin*. *Benjamin* was too young to have had any Share in ſelling of *Joſeph*. He orders therefore the Cup to be put into *Benjamin*'s Sack. And the Terms which *Pharaoh*'s Servants made with *Joſeph*'s Brethren upon ſearching of their Sacks was; *He with whom it is found ſhall be my Servant*. If therefore upon *Benjamin*'s

(*s*) Grot. in loc. (*t*) Gen. 44. 12.

-being

being ſeized to be made a Bond-ſlave his Brothers had de- A.P.D.
ſerted him, and returned to their Father, he would have 582.
probably behaved after a different Kind of Manner than he did, when he found thoſe endearing Expreſſions of filial Piety, and brotherly Love, which flowed from them on their coming back. For had they eſcaped, as it is plain they might, when *Benjamin* was ſeized; *Joſeph* well knew, that it was in his Power both to ſet Things to rights with his Father, and to be even with them (*u*). And when the Cup was found in *Benjamin*'s Sack, then *they rent their Cloaths, and laded every Man his Aſs, and returned to the City* (*x*). And *Judah* and his Brethren came to *Joſeph*'s Houſe, and they fell before him on the Ground. And upon *Judah*'s Expoſtulation, and earneſt Deſire to be detained as a Priſoner in the Room of *Benjamin*, for the Sake of his aged Father, who loved *Benjamin* (*y*); *Joſeph* being no longer able to refrain, commanded all the *Egyptians* to go out of the Room while he made himſelf known to his Brethren. And he wept aloud; and the *Egyptians* and the Houſe of *Pharaoh* heard. And *Joſeph* ſaid unto his Brethren, *I am Joſeph, doth my Father yet live?* And his Brethren could not anſwer him, for they were terrified at his Preſence. And *Joſeph* ſaid unto his Brethren, *Come near to me, I pray you*; and they came near: And he ſaid, *I am Joſeph your Brother whom ye ſold into Egypt. Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither; for God did ſend me before you to preſerve Life.-And behold your Eyes ſee, and the*

(*u*) Joſ. Ant. l. 2. c. 6. (*x*) Gen. 44. 13, &c.
(*y*) Gen. 45. 1.

Eyes

A.P.D. 582. *Eyes of my Brother Benjamin, that it is my Mouth that ſpeaketh unto you.* Dr. *Shaw*, in his Preface to the Supplement of his Travels into the Eaſt, affirms, that the Rabbinical Commentators obſerve upon this Verſe, that *Joſeph* gave his Brethren three Proofs of his being their Brother. The firſt was, the Token of Circumciſion, which he diſcovered unto them by unfolding his Garment, when he ordered them *to come near* unto him. The Second was his Reſemblance to *Benjamin* his Brother by both Sides, both by Father and Mother, which they think appears from theſe Words, *And behold your Eyes ſee.* The third Proof was his Language; for he had now began to talk with them in their own Tongue, having hitherto converſed with them by an Interpreter, *Gen.* xlii. 23. He therefore adds; *Behold, it is my Mouth that ſpeaketh unto you.*

WHICH Paſſage, my learned Friend Dr. *Shaw* makes uſe of as an Argument to refute the Opinion of *Herodotus* (*z*), who ſuppoſes the Practice of Circumciſion to have been derived from the *Egyptians* to the *Syrians*, he being of Opinion, that this Tranſaction between *Joſeph* and his Brethren was a ſufficient Proof that Circumciſion was not at that Time practiſed in *Egypt*; otherwiſe ſays he, why ſhould *Joſeph* order all the *Egyptians to go out*, and his Brethren *to come near him*, if he had not ſomething to impart of Secreſy and Importance; which was not to be expoſed to the Ridicule or wanton Curioſity of the uncircumciſed *Egyptians*; ſince there appears to be nothing

(*z*) Herod. Eut.

elſe

elſe in this whole Narration, that could in any Manner offend, or indeed would not rather have excited the greateſt Pleaſure and Satisfaction in the *Egyptians*. For, ſays he, we learn, *ver.* 16. *that as ſoon as it was known, that Joſeph's Brethren were come, it pleaſed Pharaoh well and all his Servants.* And in Confirmation of this Remark it may be added, that *Joſeph* did not refrain from ſhewing his Concern aloud when he diſcovered himſelf to his Brethren, and that the *Egyptians* were only removed out of Eye-ſight, but not out of Hearing; ſince it is ſaid, that *Joſeph wept aloud; and the Egyptians, and the Houſe of Pharaoh heard.* A. P. D. 582.

BUT as nothing can be more abſurd nor more falſe than many of the Remarks of the Rabbinical Commentators on the *Old Teſtament*, becauſe they lay as great a Streſs on the Traditions of the Elders as they do on the Letter of the Law; by which they had even in our Saviour's Time, *made the Commandments of God of none Effect* (*a*): I cannot ſay, that it appears to me from this Text that *Joſeph* did expoſe his naked Perſon to his Brethren, it being ſufficient that he called them to come near to him, to obſerve him with more Accuracy and Freedom than they durſt before look at him; for till this Time *he ſpake roughly unto them* (*b*), and whenever they ſpake to him, *they bowed down themſelves before him, with their Faces to the Earth* (*c*). And as he and all his Brethren except *Benjamin* were grown up to Manhood, before *Joſeph* was ſold

(*a*) Matt. 15. 6. Mark 7. 13. (*b*) Gen. 42. 7.
(*c*) Ib. ver. 6; 43. 26; 44. 14.

A.P.D. 582. into *Egypt*, when they were put in Mind of him they could not fail but recollect him. And when he likewiſe put them in Mind of that Fact of their ſelling him as a Slave, *Gen.* xlv. 4; which they had kept a Secret even from their Brother *Reuben*, Gen. xxxvii. 29. they who had perpetrated it could not but be ſtruck with it. And when inſtead of ſpeaking to them by an Interpreter he ſpake to them in the *Hebrew* Tongue, he then appealed not only to them, but alſo to his Brother *Benjamin* who underſtood the *Hebrew* Language, to convince him that he was his Brother, by ſaying unto them, *Behold your Eyes ſee, and the Eyes of my Brother Benjamin ſee, that it is my Mouth that ſpeaketh unto you*, Gen. xlv. 12. the Word *See*, being often uſed metaphorically not only for *knowing* any thing or *underſtanding* it; as it is ſaid of the *Iſraelites* in *Egypt*, that the Officers of the Children of *Iſrael* did *ſee* that they were in evil Caſe, after it was ſaid, *Ye ſhall not miniſh ought from your Bricks of your daily Taſk*, Exod. v. 19. But is alſo ſometimes put for actual *hearing*, as in the preſent Caſe. Thus it is ſaid *Exod.* xx. 18. that all the People *ſaw* the Thunderings and the Noiſe of the Trumpet.

AND as to the Origin of Circumciſion in *Egypt*, when *Joſeph* after this was known univerſally to have been an *Iſraelite*, and that the circumciſed *Iſraelites* became famous for the Numerouſneſs of their Poſterity; it is not hard to conceive, that Circumciſion might from thence become a Faſhion in *Egypt*, and that when *Herodotus* wrote, who with all his Diligence could learn nothing certain

certain of the Affairs of *Egypt* before the Reign of *Menes* at *Memphis*, which probably was not till five or ſix hundred Years after this Tranſaction; we need not wonder if he ſhould be miſtaken in the Origin of this Cuſtom. See *p.* 111. A.P.D. 582.

AND *Jacob* now being ſent for by his Son *Joſeph*, as he was going into *Egypt* he called in his Road at *Beer-ſheba*, and *offered Sacrifices unto the God of his Father Iſaac*; in the Grove which had been planted and conſecrated by his Grandfather *Abraham* (*d*); and on the Altar which had been erected by *Iſaac* (*e*). And this is the Reaſon probably why his calling on the Name of the God of *Iſaac* is particularly mentioned. And God (*f*) ſpake unto *Iſrael* in the Viſions of the Night, and ſaid, *Fear not to go down into Egypt; for I will make of thee a great Nation. I will go down with thee into Egypt, and I will alſo ſurely bring thee again: And Joſeph ſhall put his Hand upon thine Eyes.* It may be wondered at, why God ſhould appear unto *Jacob* at this Time, to bid him *not fear* going into *Egypt* when he was ſent for by his Son with the King's Conſent after ſo magnificent a Manner; and was in Expectation of meeting his beloved Son *Joſeph*, in the midſt of his Splendor. But it ſhould be remarked, that *Jacob* had been bred up by his Mother from his Infancy, with an ardent Zeal for inheriting thoſe Bleſſings which had been promiſed by God to his Grandfather *Abraham* and his Seed: The old Man might therefore be in doubt whether this going out of *Canaan* into *Egypt*, with

(*d*) Gen. 21. 33, 34. (*e*) Ib. 26. 23—25.
(*f*) Ib. 46. 1—4.

A.P.D. 582. his whole Family, might not be looked upon by God, as giving up his Expectation of thoſe Bleſſings and deſerting his Title to all thoſe Promiſes for the Sake of ſome temporal Grandeur. And as *Jacob*'s Character, in the beſt of his Days, does not ſeem to have been that of a Hero; it is more than probable, that that Part of the Revelation made by God to *Abraham*, wherein he declared that his Seed ſhould be a Stranger in a Land that was not theirs, and that they ſhould afflict them four hundred Years, *Gen.* xv. 13, came at this Time ſtrong into his Mind; and that he might be under great Anxiety of Thought, not knowing how ſoon, in an arbitrary Kingdom, *Joſeph*'s Fortune might change into the Reverſe of what it was at preſent, and the predicted Days of Affliction and Servitude begin. Under theſe Circumſtances therefore it is very probable, that as Sacrifices were attended with Prayers, he applied himſelf with great Earneſtneſs to *the God of his Father Iſaac* for Comfort and Conſolation in his Diſtreſs: Since it was in a Journey towards *Egypt*, in the Land of the *Philiſtines*, and therefore probably in this very Place that the Promiſes made to *Abraham* were renewed to *Iſaac*, Gen. xxvi. 1—5. And accordingly *Jacob* meets with Comfort from God, being aſſured in a Viſion of the Night, that this Affliction ſhould not begin in his Days; for that he ſhould die in Peace, and that his beloved Son *Joſeph* ſhould cloſe his Eyes. And that he would make of him a great Nation; and at the appointed Time bring his Seed back into *Canaan* to the Land of Promiſe, *Gen.* xlvi. 1—4.

ISRAEL

A.P.D. 583.

ISRAEL being an hundred and thirty Years of Age, *Gen.* xlvii. 9. arrived in *Egypt* with his whole Family in the third Year of the Famine *(g)*; for *Joſeph* did not ſend his Brethren to bring his Father out of *Canaan*, till the Famine had been two Years in the Land. And it is not probable, that he could remove his whole Family, and bring them into *Egypt* till ſome Time in the Year *(h)* following, *Gen.* xlvi. 26. It is ſaid, that all the Souls that came with *Jacob* into *Egypt*, which came of his Loins beſides *Jacob*'s Sons Wives, all the Souls were threeſcore and ſix. Whereas in the Verſe following it is ſaid; *All the Souls of the Houſe of Jacob, which came into Egypt were threeſcore and ten.* Now to reconcile theſe two Paſſages, it is to be obſerved, that in the latter Account the whole Houſe, or Progeny of *Jacob*, is enumerated, *viz.* thirty-three Deſcendents from *Leah*, ſixteen from *Zilpah*, fourteen from *Rachel*, and ſeven from *Bilhah*, Gen. xlvi. 15—25. all which make the Number of Seventy: But then two of theſe were dead, *viz. Er* and *Onan*, which *Moſes* takes particular Notice of when he reckons up the Offſpring of *Jacob*, Gen. xlvi. 12. And two more were already in *Egypt*, viz. the two Sons of *Joſeph*, *Manaſſeh* and *Ephraim*, who are alſo enumerated among the Seventy that compoſed the Offſpring of *Jacob*, Gen. xlvi. 20; but muſt be deducted out of the Account, as

(*g*) Gen. 45. 6.

(*h*) *Alexander Polyhiſtor* from *Demetrius* poſitively ſays, it was in the third Year of the Famine that *Jacob* came into *Egypt*. Euſeb. Præp. Ev. l. 9. c. 21.

cade,

A. P. D. 583. being too young to travel, and to go out and meet their Grandfather. So that though the *Houſe* of *Jacob* conſiſted of ſeventy Souls, yet thoſe who compoſed the Cavalcade, and attended him in his Entrance into *Egypt*, were but ſixty-ſix. For it is poſitively mention'd, that *Joſeph* made ready his Chariot, and went up to meet *Iſrael* his Father, *Gen.* xlvi. 29. So that though he went to meet his Father, his two Sons *Manaſſeh* and *Ephraim* were left behind, who with *Er* and *Onan* make the four, which are to be deducted out of the Seventy. As to St. *Stephen*'s Account of the Number of the Lineage of *Jacob* when he went into *Egypt* which is given us by St. *Luke*, Acts vii. 14. where they are ſaid to be threeſcore and fifteen Souls it is manifeſt, that the Evangeliſt followed the *Septuagint* Verſion of the Bible, and not the original *Hebrew* Copy: For the *Septuagint* makes this Number ſeventy five, and ſays, that the Sons of *Joſeph* were *nine* Souls, *ver.* 27. inſtead of *two*, and yet not reckoning as above *Er* and *Onan* who were dead, makes the firſt Number of all the Souls which came with *Jacob* into *Egypt* to be but ſixty-ſix, as it is in the *Hebrew* Copy. Whereas if you add *Er* and *Onan*, and the nine Sons of *Joſeph* to this Number (if he had nine), then the Number ought by that Account to be ſeventy-ſeven, and not ſeventy-five.

AND *Jacob ſent Judah before him unto Joſeph to direct his Face unto Goſhen; and they came into the Land of Goſhen. And Joſeph made ready his Chariot, and went up to meet Iſrael his Father to Goſhen*, Gen. xlvi. 28, 29. The *Septuagint* Verſion which *Joſephus* hath followed in this Particular

ſays,

ſays, that *Jacob* ſent *Judah* before him to *Joſeph* to direct his Face to *Heroopolis* in the Land of *Rameſes*. And *Joſeph* made ready his Chariot, and went up to meet *Iſrael* his Father at *Heroopolis*. But what ſurpriſes me is the Error which Dr. *Shaw* is unwarily led into thereby. For ſays he, provided *Jacob* had directed his Journey from *Beerſheba*, towards that Part of *Egyyt* which was called *Zoan*, it will be difficult to account for what is recorded by the *Septuagint* and *Joſephus*, that his Son *Joſeph* met him at *Heroopolis*. For as this was a City of the *Heliopolitan* Nomos which bordered upon the *Red Sea*, where we have at preſent the Caſtle and Garriſon of *Adjeroute*, it would lie directly in the Road to *Memphis*, but out of it in the Way to *Zoan*. Now to confute this Syſtem of Dr. *Shaw* there needs no other Authority than Dr. *Shaw*'s own Works; ſince *Zoan* is particularly ſpecified by the *Pſalmiſt* as that Part of the Land of *Egypt* (*i*), where *Moſes* performed his Signs and his Wonders; and Dr. *Shaw* ſuppoſes *Memphis* (*k*) to have been ſituated where *Geeza* now ſtands on the Weſtern Shore of the *Nile* directly oppoſite to *Cairo*, or *Rameſes* (*l*); ſo that it is almoſt impoſſible for any one to go to *Memphis*, without going through the Land of *Zoan*. Nor can I conceive how Dr. *Shaw* could ſuppoſe *Adjeroute* to be the direct Road between *Beerſheba* and *Memphis* or even any Part of the *Lower Egypt*, there being a vaſt Wilderneſs between *Beerſheba* and *Adjeroute*, as well as another between *Adjeroute* and *Egypt*; whereas *Moſes* declares, the Road which leadeth by the Land of the *Philſtines*, that is, by the Coaſt of the *Mediterranean* A. P. D. 583.

(*i*) Pſ. lxxviii. 12, 43. (*k*) Shaw, p. 341. (*l*) Ib. p. 343.

Sea,

A.P.D. 583. Sea, to be the *near* Road between *Egypt* and *Canaan*, and which I apprehend to be the only Road that was ever practiſed by any but the *Iſraelites*. And therefore God is ſaid to have led them *about* through the Way of the Wilderneſs of the *Red Sea*, Exod xiii. 17. 18.

BUT if I may be indulged in a Conjecture to rectify this Miſtake of the *Septuagint* and *Joſephus* I ſhould imagine, that *Heroopolis* has been inſerted by Miſtake inſtead of *Heliopolis*; ſince it is very certain, that there was a City in *Egypt* which was called by the *Hebrews* עיר החרם (*m*), that is, *the City of Heres*, or *the City of the Sun*, which being literally tranſlated into *Greek* is Ἡλίου πόλις, or *Heliopolis*: And that by a Miſtake between the Sound of the two Words *Heres* and *Heros*, the *Septuagint* hath inſerted Ἡρώων πόλις, that is, *Heroopolis*, inſtead of *Hereſpolis*, or *Heliopolis*: Since *Heroopolis*, from whence the Weſtern Gulph of the *Red Sea* was by the Antients called the *Heroopolitick Gulph*, did probably ſtand not far from the moſt northern End of it: And Dr. *Shaw* himſelf ſuppoſes it to be *Adjeroute*, which undoubtedly is ſituated thereabouts. But then it ſhould alſo be ſaid that *Joſeph* went to conduct his Father to *Hereſpolis* inſtead of going to meet him there.

AND when the Time drew nigh that *Iſrael* muſt die, he called his Son *Joſeph* and ſaid unto him, Bury me not I pray thee in *Egypt*, but I will lie with my Fathers; and *Joſeph* ſaid, I will do as thou haſt ſaid. And he ſaid, Swear unto me, and he ſware unto him. *And Iſrael bowed himſelf upon the Bed's-head*, Gen. xlvii. 29—31.

(*m*) Iſ. xix. 18.

that

that is, as *Iſrael* was lying in his Bed, he made a Motion with his Head, as a Mark and Token of his Thanks to God, and of Approbation to *Joſeph* for the Promiſe he had made, as *David* did in the like Circumſtances, 1 Kings i. 1—47. A. P. D. 583.

AND after theſe Things when *Iſrael* grew ſtill nearer his End, *Joſeph* came again to his Father, and brought his two Sons *Manaſſeh* and *Ephraim* along with him. And one told *Jacob* and ſaid, Behold thy Son *Joſeph* cometh unto thee; and *Iſrael ſtrengthened himſelf and ſat upon his Bed*, and he bleſſed them that Day, ſaying, In thee ſhall *Iſrael* bleſs, and make thee as *Ephraim* and *Manaſſeh*; and he ſet *Ephraim* before *Manaſſeh*.

AND when *Jacob* had bleſſed *Joſeph*'s Children, he then ſaid unto *Joſeph*; *Moreover I have given to thee one Portion above thy Brethren, which I took out of the Hand of the Amorite with my Sword, and with my Bow*, Gen. xlviii. 22. Now it is plain from *Joſh.* xxiv. 32. that this Portion muſt be that Piece of Land which *Jacob* bought of the Sons of *Hamor*, the Father of *Shechem* for an hundred Pieces of Money, *Gen.* xxxiii, 19. Which Land, though he originally bought it, and was put in quiet Poſſeſſion of it, yet he was forced to quit afterwards upon the cruel Treatment which the People of *Shechem* met with at the Hands of his two Sons, *Simeon* and *Levi*, Gen. xxxiv. 1—31, and was obliged to recover the Poſſeſſion thereof afterwards, and to keep it with his Sword and his Bow. For that *Jacob* was again in Poſſeſſion of this Land ten

A.P.D. 583. Years after his firſt Purchaſe of it, and in a few after he had quitted it, is manifeſt from *Gen.* xxxvii. 2, 12, 14. Becauſe *Joſeph* was ſent there when he was ſeventeen Years old, to bring his Father an Account of the Conduct of his Brethren who fed their Fathers Flocks in *Shechem*.

JACOB having thus finiſhed with his Son *Joſeph*, and his two grand Children, *Ephraim* and *Manaſſeh*, he then called for the reſt of his Sons, and ſaid, *Gather yourſelves together that I may tell you that which ſhall befall you in the laſt Days.* And to his eldeſt Son *Reuben* he ſaid, *Thou art my firſt-born, my Might and the Beginning of my Strength, the Excellency of my Dignity, and the Excellency of my Power. Unſtable as Water, thou ſhalt not excel, becauſe thou wenteſt up to thy Father's Bed.* Then ſpeaking to *Simeon* and *Levi*, he ſays, *Simeon and Levi are Brethren: Inſtruments of Cruelty are in their Habitations. O my Soul, come not thou into their Secrets, unto their Aſſembly mine Honour, be not thou united; for in their Anger they ſlew a Man, and in their Self-will they digged down a Wall. Curſed be their Anger, for it was fierce; and their Wrath for it was cruel.* Then ſpeaking to his fourth Son *Judah*, he ſays; *Judah, thou art he whom thy Brethren ſhall praiſe; thy Hand ſhall be on the Neck of thine Enemies; thy Father's Children ſhall bow before thee. The Sceptre ſhall not depart from Judah nor a Law-giver from between his Feet until Shiloh come, and unto him ſhall the Gathering of the People be*, &c. Gen. xlix. 1, &c. The natural Obſervation which follows from hence is this, that the Preference is here given to *Judah* over his three elder

elder Brothers, becauſe they had acted in ſuch a Manner as not to deſerve it; he was therefore put in the Place of the elder Brother, and had the Bleſſing conferred on him, of having the *Meſſiah* to deſcend from his Loins, inſtead of his Brother *Reuben*, who as the eldeſt Son would probably on that Account have been the Perſon, had he not forfeited it by his Miſbehaviour. Hence alſo it appears probable, that *Seth* who was born in the one hundred and thirtieth Year of his Father's Age, was preferred before any of the Sons of *Adam* that were born before him, on Account of his Preeminence in Goodneſs; as *Abraham* was undoubtedly before his elder Brethren *Haran* and *Nachor*, becauſe as God himſelf remarks; *For*, ſays he, *I know him that he will command his Children and his Houſhold after him, and they ſhall keep the Way of the Lord, to do Juſtice and Judgment; that the Lord may bring upon Abraham that which he hath ſpoken of him*, Gen. xviii. 19. And when he had done ſpeaking to them, it is obſerved by *Moſes*, that *this is that their Father ſpake unto them, and bleſſed them; every one according to his Bleſſing he bleſſed them.* Againſt which it is objected by ſome that what *Jacob* ſaid to ſome of his Sons, was a Curſe, rather than a Bleſſing. It muſt be acknowledged, that *Jacob* does indeed ſay to *Reuben*, that he *ſhall be unſtable as Water*, xlix. 4. and to *Simeon* and *Levi*, that he will *divide them in Jacob, and ſcatter them in Iſrael*, ver. 7. But it ought to be obſerved, that *Moſes* at the Beginning of the Chapter ſays, that *Jacob* called unto his Sons and ſaid, *Gather yourſelves together, that I may tell you that which ſhall befall you in the laſt Day. Jacob* did not ſend for A. P. D. 583.

A. P. D. 583. them to bleſs them, or, as the common Expreſſion is, to give them his Bleſſing, but to reveal the Will of God to them, of *what ſhould befall them in the laſt Days*, with the Knowledge of which the old Man found himſelf inſpired, at the Time of his Death. And though I make no doubt, when he had finiſhed what God had impowered him to declare, that he did not die without giving them his Bleſſing, that is, without recommending them to the Protection of their Creator: Yet with regard to the Intent for which he called them together, nothing could be more properly, or more emphatically expreſſed, than to ſay, *Every one according to his Bleſſing, he bleſſed them*; ſince as *Balak* ſaid to *Balaam*, *The Word which God putteth in his Mouth*, whether it be Bleſſing or whether it be Curſing, *that muſt he ſpeak*, Numb. xxii. 38. Eſpecially if we conſider, that the Word ברך in the *Hebrew* Tongue, which is the Word here made uſe of by *Moſes*, ſignifies both to *bleſs* and to *curſe*.

600. *JACOB* when he had been ſeventeen Years in *Egypt* died, being an hundred and forty-ſeven Years old, *Gen.* xxvii. 28. And *Joſeph* commanded his Servants the Phyſicians to embalm his Father, and the Phyſicians embalmed *Iſrael, and forty Days were fulfilled for him, (for ſo are fulfilled the Days of thoſe that are embalmed), and the Egyptians mourned for him ſeventy Days*, *Gen.* l. 2, 3. That is, thirty days were taken up in drying the Body, and anointing it with Gums, or Roſin of Cedar, and other Plants, according to *Diodorus* (*d*). Then after-

(*d*) Diod. l. 1. c. 5.

wards

wards, according to *Herodotus* (*e*), they wrapped it up in Nitre, for the Remainder of the ſeventy Days; which he ſays is the longeſt Time that was allowed for embalming. *Diodorus* ſays (*f*), that the Time of Mourning for their Kings was ſeventy-two Days; and as it is more than probable, that *Jacob* was embalmed after the moſt tedious and expenſive Manner, I ſuppoſe the Number of ſeventy Days ſet down by *Moſes* is only the round Number, and that *Jacob* lay ſeventy-two Days under the Embalmers Hands, and attended by Mourners, before they moved the Body towards its Funeral. A.P.D. 600.

AND when the Days of his Mourning were paſt, *Joſeph*, having Permiſſion from *Pharaoh*, attended the Corps of his Father into *Canaan*, and *came to the Threſhing-floor of Atad, which is beyond Jordan.* Not that the Threſhing-floor of *Atad* was further from *Egypt* than the River *Jordan*, but further from the Place where *Moſes* was when he wrote, or at leaſt reviſed this Book of *Geneſis*. For it would be greatly out of the Way for *Joſeph* to croſs *Jordan* in his Road from *Egypt* to the Plains of *Mamre*, where *Jacob* was buried. It is therefore more probable, that the Threſhing-floor of *Atad* where they ſtopped the Proceſſion, and kept the ceremonial Form of ſeven Days Mourning for the old Patriarch, according to the Cuſtom of the *Hebrews*, 1 Sam. xxxi. 13. Job ii. 13. Judith xvi. 24. was near the Cave of *Machpelah*, where he was buried. Which Mourning being ended, *they buried him in the Cave which is in the Field of Machpelah, which is before*

(*e*) Herod. l. 2. (*f*) Diod. l. 1. c. 3.

Mamre,

A.P.D. 600. *Mamre, which Abraham bought for a Poſſeſſion of a Burying-place, of Ephron the Hittite, before Mamre*, Gen. l. 7, 13. St. *Luke*, Acts vii. 15, 16. makes St. *Stephen* ſay, that *Jacob went down into Egypt, and died, he and our Fathers*, i.e. the Sons of *Jacob*; (See *ver.* 12, 15.) and they, i.e. *Joſeph* and his Brethren the Sons of *Jacob*, *were carried over into Sychem, and laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor the Father of Sychem.* Now *Jacob* was without doubt buried at *Mamre*; but *Joſeph* was buried at *Sychem*, Gen. l. 26. Joſh. xxiv. 32. And probably at the ſame Time the Embalmed Corpſes of his Brethren were brought out of *Egypt*, and buried along with him. However it is manifeſt, that this Purchaſe at *Sychem* was not made by *Abraham*, but by *Jacob*, Gen. xxxiii. 18, 19. and we may ſuppoſe the Word *Abraham* to have been inſerted into St. *Luke*'s Text by ſome Tranſcriber, ſince it is not neceſſary to complete the Conſtruction; the Name *Jacob*, or the Artice *He* of the preceding Verſe being underſtood in this Place.

605. *BALEUS*, King of *Babylon* died, after a Reign of fifty-two Years, and was ſucceeded by *Altades*. *Beroſ.*

637. *ALTADES* died after a Reign of thirty-two Years, and was ſucceeded by *Mamitus*. *Beroſ.*

653. *JOSEPH* died being one hundred and ten Years of Age, and they embalmed him, and put him into a Coffin in *Egypt*, Gen. l. 22—26.

MAMI-

A.P D.

MAMITUS, King of *Babylon* died after a Reign of thirty Years, and was ſucceeded by *Manacleus*. *Beroſ.* 667.

MANACLEUS died after a Reign of thirty Years, and was ſucceeded by *Spherus*. *Beroſ.* 697.

AARON was born eighty-three Years before the Exodus of the Children of *Iſrael* out of *Egypt*. For he lived an hundred twenty three Years, and died forty Years after the Exodus, *Num.* xxxiii. 38. 39. Which agrees exactly with the Account given by *Alexander Polyhiſtor* from *Demetrius* of the Birth of *Aaron*; for he ſays, that *Levi* at ſixty Years of Age begat *Clath* or *Corath*; that *Clath* when forty Years old begat *Amram*; and that *Amram* when ſeventy-five Years old begat *Aaron*. Now *Levi* was the third Son of *Jacob* who was married, An. p. Dil. 536; ſo that if we ſuppoſe *Levi* born in the Year five hundred and forty, and add thereto the Ages of *Levi*, *Corath* and *Amram* at the Time of the Birth of their Sons, then theſe two Accounts will exactly agree (*g*). 715.

ABOUT ſixty-three Years after the Death of *Joſeph* and of his Brethren (*h*), there aroſe up a new King over *Egypt* who knew not *Joſeph*, that is, had no regard for *Joſeph*; for in this Senſe the Word *know* is ſometimes made uſe of in the Scriptures; as for Example, when *David* ſays, that God *knoweth the Way of the Righteous* (*i*), that is, regardeth it, and loveth it. And *Pharaoh* having obſerved (as *Abime-* 716.

(*g*) 540+60+40+75=715. (*h*) Exod. i. 1. &c. (*i*) Pſal. i. 6.

lech

A.P.D. 716. *lech* did before of *Iſaac* with regard to the *Philiſtines*, Gen. xxvi. 16.) that *the Children of Iſrael were more and mightier*, that is, were more prolifick and encreaſed more in Number proportionably than the *Egyptians*; he ordered the Male-children to be deſtroyed by the Midwives; and charged two of the principal of the *Egyptian* Midwives, *Ziphrah* and *Puah* with the Care of having this Command executed: But the Midwives, being unwilling to execute ſuch cruel Orders, pretended that the *Iſraelitiſh* Women were brought to-bed without their Help before they could get to them. For the *Egyptians* lived at *Zoan*, and the *Iſraelites* in the Land of *Goſhen*, which was about ſix Miles diſtant from *Zoan*, where *Pharaoh* kept his Court; and probably as they were moſtly Shepherds they lived in Tents and Hutts. To remedy therefore this Inconveniency he made them Houſes, that is, *Pharaoh* ordered the two Cities of *Pithom* and *Raamſes*, or *Rameſes* to be built that the *Hebrew* Women might be nearer one another, and nearer Help on particular Occaſions; and ordered alſo Houſes to be built therein for the Midwives. For what the *Engliſh* Tranſlation renders *Treaſure-Cities* ſignifies no more than uſeful and convenient Cities: The Vulgar *Latin* therefore renders it *Cities of Tabernacles*, the *Septuagint*, *walled Cities*, and the *Arabick* and *Syriack* Verſions, *Granaries*. All which it may ſignify and more; being derived from the Verb סכן which *Buxtorf* tranſlates *Profuit*, and in which Senſe it is uſed, *Job* xv. 3. xxxv. 3. In *Pſ.* cxxxix. 3. and *Job* xxii. 21. it ſignifies being *acquainted* with a Perſon, and *Numb.* xxii. 30. being *accuſtomed* to do a Thing. So that really it ſignifies properly

properly Cities which were uſeful for their Neighbour- A.P.D.
hood and Acquaintance. *Pharaoh* therefore employed 716.
the *Iſraelites* in making Bricks, and building theſe Cities, in which there were Houſes allotted for the Midwives. I am not ignorant, that becauſe the foregoing Words are, *Becauſe the Midwives feared God, he built them Houſes*, therefore ſome learned Men have ſuppoſed the Word *He*, to refer to God; and that the Expreſſions of building Houſes ſhould be underſtood of God's encreaſing their Families, in which Senſe this Phraſe is manifeſtly made uſe of *Deut.* xxv. 10. *Ruth* iv. 11. 1 *Sam.* ii. 35. 2 *Sam.* vii. 27. But as I always prefer the literal Tranſlation where it can be rendered conſiſtent with the Context; and find that the *Iſraelites* were forty Years after employed in making Bricks and building Cities; *Exod.* i. 11; v. 7, 8, &c. therefore I chooſe to interpret this Paſſage of *Pharaoh*'s building Houſes for the Midwives, becauſe they feared God, and did not as the King of *Egypt* commanded but ſaved the Men-children alive; ſaying, that the *Hebrew* Women were delivered e're the Midwives came in unto them, *Exod.* i. 17—21. that is, that they might have no more Excuſes of that Kind.

THE exact Year when this Order was publiſhed cannot be fixed, but certain it is, that it could not have iſſued long, that is, not above three Years, before the Birth of *Moſes*; becauſe we do not hear of any Difficulty the Parents of *Aaron* had in ſaving his Life, who was but three Years older than *Moſes*.

A.P.D.

717. *SPHERUS* King of *Babylon* died after a Reign of twenty Years, and was ſucceeded by *Mamelus*. *Beroſ.*

718. *MOSES* was born eighty Years before the Exodus of the Children of *Iſrael* out of *Egypt*, Acts. vii. 23, 30. And his Mother being brought to-bed without the Aſſiſtance of the *Egyptian* Midwives, or poſſibly by their Connivance, preſerved the Infant's Life for three Months; but when grown too big to avoid the Search and Diſcovery of the *Egyptian* Taſk-maſters, his Parents then made an Ark of Bulruſhes, and daub'd it with Slime and with Pitch, and put the Child therein; and laid it in the Flags by the River's Brink; and left his Siſter *Miriam* to watch it at a Diſtance, and ſee what would become of it. And it came to paſs as *Pharaoh*'s Daughter came down to waſh herſelf at the River, that ſhe ſaw the Ark among the Flags, and ſent her Maid to fetch it; and *Miriam* running towards them out of pretended Curioſity, and finding that *Pharaoh*'s Daughter, being ſtruck with the uncommon Beauty (*k*) of the Child (*l*), had a Mind to preſerve it; ſhe aſked, whether ſhe ſhould go and get a Nurſe, to nurſe the Child. And being ordered ſo to do, ſhe went and called her Mother; who being employed by *Pharaoh*'s Daughter, took care of the Child till it was grown large enough not to want a Nurſe. She then returned him to *Pharaoh*'s Daughter,

(*k*) Acts 7. 20. Heb. 11. 23.

(*l*) The extraordinary Beauty of *Moſes* is alſo mentioned by *Juſtin*, an *Heathen* Hiſtorian, from *Trogus Pompeius*. Juſt. l. 36. c. 2.

who

who had him brought up as her own Son, *Exod.* ii. 1—10. And ſhe called his Name *Moſes*; and ſhe ſaid, *Becauſe I have drawn him out of the Water.* The radical Letters of the *Hebrew* Verb which ſignifies *drawn out* are exactly the ſame with thoſe that compoſe the Word *Moſes*; and therefore it is probable, that this Word may have ſignified the ſame Thing both in the *Hebrew* and *Egyptian* Languages. Though *Philo*, *Joſephus*, and *Clemens Alexandrinus* chooſe to derive the Word *Moſes* from the *Egyptian* Word *Mou*, or *Mo*, which ſignifies *Water*, and *Iſes*, or *Yſes*, which ſignifies *Preſerved*; that is, *Saved from the Water*; which alſo anſwers to the Etymology of the Word as given by *Pharaoh*'s Daughter. But I rather prefer the firſt Derivation, becauſe *Moſes* would hardly have choſen this Word to have expreſſed his being *drawn out* of the Water, when there are ſeveral others in the *Hebrew* Tongue of the ſame Significancy, if he had not thought his Name alluded thereto. A.P.D. 718.

THE floating of the Ark in which *Moſes* was hid amongſt the Flags, and ſtill keeping cloſe to the Banks of the River, is a Proof that the *Nile* was then in its Encreaſe; and its floating from the Habitation of the *Hebrews* in the Land of *Goſhen* towards the Place where *Pharaoh*'s Daughter, who lived at *Zoan*, came to bathe herſelf, is a Proof that *Egypt* was then cut into Dikes. And is likewiſe a Proof of the Truth of the Conjecture of the learned Dr. *Shaw*, that *Rameſes* in the Land of *Goſhen*, where the *Hebrews* ſojourned, ſtood then probably where *Grand Cairo* does now; and that *Zoan*, or *On*,

A. P. D. 718. where *Pharaoh* kept his Court, was where *Heliopolis* ſtood afterwards, or where *Mattereah* ſtands at preſent; becauſe that the Deſcent of the Water from the River *Nile* in its Paſſage from *Rameſes* towards *Zoan*, or from *Grand Cairo* to *Mattereah* will agree with this Situation, during the Encreaſe of the River *Nile*.

747. *MAMELUS* King of *Babylon* died, after a Reign of thirty Years, and was ſucceeded by *Sparetus*.

753. THE Order for deſtroying the Male-children was by this Time relaxed; either by the Death of that *Pharaoh* who gave the Order, or poſſibly by the Interceſſion of *Moſes*, who was by this Time thirty-five Years of Age. For *Joſhua* was born in this Year, and we do not hear of any Difficulty his Parents had in preſerving him. *Joſephus* ſays (*m*), that *Joſhua* governed the Children of *Iſrael* twenty-five Years after the Death of *Moſes*; and the Scriptures as well as *Joſephus* ſay, that he lived one hundred and ten Years, *Joſh.* xxiv. 29. *Judg.* ii. 8. And as he ſpent forty Years in the Wilderneſs along with *Moſes*, he muſt therefore have been born forty-five Years before the Exodus, or when *Moſes* was thirty-five Years old.

AND *Moſes* being (*n*) learned in all the Wiſdom of the *Egyptians*, and *being mighty in Words and in Deeds*, was according to *Joſephus* made General of the *Egyptian* Army, in which Capacity he performed great Feats,

(*m*) Joſ. Ant. l. 5. c. 1. And *Africanus* ſays the ſame in Euſeb. Præp. Ev. l. 10. c. 10. (*n*) Acts 7. 22.

which

which though they may not be exactly true as related by *Josephus*, yet probably had some Foundation. As to the Learning of the *Egyptians*, this seems at that Time to have consisted in nothing else but the Art of Divination, Magick, and the interpreting of Dreams; and when therefore *Pharaoh* wanted to have his Dream interpreted, *Gen.* xli. 8. he is said to have sent for all the Magicians of *Egpyt*, and all the *Wise-men* thereof; and in like manner when that *Pharaoh* who lived in the Time of *Moses*, wanted to out-do *Moses* in wonderful Works, he is said to have called the *Wisemen* and the Sorcerers. Who when they could not do all the wonderful Works which *Moses* did, though with their *Hidings* they produced Serpents and Frogs; the Observation which *Jethro* makes upon this is, *Now know I that Jehovah is greater than all Gods, for in the Thing wherein they*, i. e. the *Egyptians*, DEALT PROUDLY (or prided themselves,) *he was above them*, Exod. xviii. 11. A. P. D. 753.

AND when Moses was full forty Years old it came into his Heart to visit his Brethren the Children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian. And the next Day he shewed himself unto them as they strove and would have set them at one again, saying, Sirs, ye are Brethren; why do you wrong one to another? But he that did his Neighbour wrong, thrust him away, saying, Who made thee a Ruler and Judge over us? Wilt thou kill me as thou didst the Egyptian Yesterday? Acts vii. 23—28. *And when Pharaoh heard this Thing, he sought to slay Moses.* 758.

A.P.D. 758. *Moſes. But Moſes fled from the Face of Pharaoh, and dwelt in the Land of Midian; where he married Zipporah the Daughter of Jethro the Prieſt of Midian*, Exod. ii. 15—21. Which Place, where *Jethro* lived, might have been called the Land of *Midian*, from *Midian* the fourth Son of *Abraham* by *Keturah*; though *Zipporah* the Daughter of *Jethro* is called a *Cuſhite*, Num. xii. 1; that being the general Name of the whole Country; for all the Land from *Havilah* to *Shur* undoubtedly belonged originally to the Family of *Cuſh*, 1 Sam. xv. 7. It is likewiſe to be obſerved, that as *Moſes* one Day kept the Flock of *Jethro* his Father-in-law, he led the Flock to the *Back-ſide* of the Deſert, and came to the Mountain of God, *Exod.* iii. 1. Whence it is manifeſt, that the Mountain of God lay at the further End of the Wilderneſs of *Sinai* from the Habitation of *Jethro*. Now Doctor *Shaw* ſays (*o*), that the Deſert of *Sinai* lies Eaſtward of the Mount, and that the Entrance into it lies open to the North-Eaſt. Whence it appears, that that Part of the Land of *Midian*, in which *Jethro* lived, lay ſomewhere Eaſtward of Mount *Sinai*, and was probably ſituated where *Sharme* ſtands now, which according to Dr. *Pocock* (*p*) is about a Day and a half's Journey South-Eaſt from Mount *Sinai*; from whence the Monks of Mount *Sinai* are chiefly ſupplied with Fiſh. And poſſibly it might be from this Situation by the Sea-ſhore, that the Family of *Jethro* were called *Kenites* (*q*); the Word *Ken* in *Hebrew* ſignifying a *Neſt*, a *Hole*, or

(*o*) Shaw's Trav. p. 350. (*p*) Pocock's Trav. p. 137.

(*q*) Judg. i. 16; 4. 11, 17.

a *Cave*; and therefore *Balaam*, when he was bleſſing the *Iſraelites*, and looked upon the *Kenites*, who were amongſt them, took up his Parable and ſaid, *Strong is thy Dwelling-place, and thou putteſt thy Neſt in a Rock*, Num. xxiv. 20. A.P.D. 758.

IN the thirty-fourth and thirty-fifth Years of *Sparetus*, there happened a great Flood in *Theſſaly*. *Beroſ.* Which agrees exactly with the common Computation of the Flood of *Deucalion*. 781.

AND immediately after this Flood there happened an Earthquake, and an Eruption of Fire in the ſame Country under a King whoſe Name was *Phaeton*. *Beroſ.* Of which Conflagration, under the Reign of *Phaeton*, *Plato* takes notice in his *Timæus*. From whence have probably ariſen all the ſubſequent Mythologies of *Phaeton*'s borrowing the Chariot of the Sun from his Father *Apollo*.

SPARETUS King of *Babylon* died, after a Reign of forty Years, and was ſucceeded by *Aſcatades*. *Beroſ.* 787.

IN the eighth Year of the Reign of *Aſcatades*, *Cancres* King of *Egypt* being overcome by the Magic of the *Hebrews* periſhed in the Sea, and left *Acherres* behind him his Succeſſor in *Egypt*. *Beroſ.* 794.

AND *it came to paſs in Proceſs of Time that the King of Egypt, who ſought to ſlay Moſes, died*, Exod. ii. 15.

And

A. P. D. 794. *And the Children of Iſrael ſighed by Reaſon of the Bondage, and they cried; and their Cry came up unto God, by Reaſon of the Bondage.* Where it is to be obſerved, that here is an Hiatus in the Life of *Moſes* of forty Years; during which Time, it is probable, that he ſpent near thirty-eight Years by himſelf; for as he had but two Children by *Zipporah* before his Return to *Egypt*, and one of them but juſt old enough to be circumciſed; it is probable, that he had not been long married. During which thirty-eight Years, I think it more than probable, that he had learned, by Revelation from God, the Art of literary Writing; and compoſed then the Book of *Geneſis*; for as this has the feweſt Diſlocations in it, of any of the Books of *Moſes*, I ſuppoſe it to have been compoſed by him, when he had the greateſt Leiſure. And that he was acquainted with the Art of literary Writing before the Receiving of the Law from God on Mount *Sinai*, is plain from *Exod.* xvii. 14. Where *Moſes* after having been attacked by the *Amalekites* in his Paſſage from *Egypt* to Mount *Sinai*, is commanded to *write this for a Memorial in a Book.* And it does not appear, that the Art of literary Writing was practiſed, or known, in *Egypt*, till many Generations afterwards. But it ſeems more probable on the contrary from the great Ignorance we are in about the antient Hiſtory of *Egypt*, that this Art was quite unknown there, till a little before the Reign of *Seſoſtris*. For according to *Herodotus*, *Seſoſtris* at his firſt going out of *Egypt*, when he went into *Paleſtine*, which was the Beginning of his Conqueſts, left Pillars behind him as Memorials of his Victories,

Victories, which had Inſcriptions upon them mixed with ſymbolical or hieroglyphical Marks; whereas upon his Return from *Greece*, he left Statues of himſelf behind him, in *Ionia* with only Inſcriptions engraved on them, in what *Herodotus* calls the ſacred Letters of *Egypt*. And what adds to this Reaſoning is, that the Hiſtory of *Herodotus*, which is the only prophane Hiſtory of antient *Egypt*, that can be with any Certainty relied on, goes no further back than the Tranſlation of the *Egyptian* Empire to *Memphis* by *Menes*, about two Generations before *Seſoſtris*. For he ſays the Prieſts informed him, that before that Time *Egypt* was governed by the Gods. And I take it for granted, that, when any Nation or People are forced to go to the Gods for their Origin, at that Time, the People of that Nation were ignorant of the Art of literary Writing; and thereby incapable of preſerving their true Hiſtory. A.P.D. 794.

FOUR hundred and thirty Years (*r*) after the Promiſe made to *Abraham* at his firſt Entrance into the Land of of *Canaan*, and when *Moſes* was eighty Years of Age (*s*), and had been forty Years out of *Egypt*, he kept (*t*) the Flock of *Jethro* his Father-in-law; and he led the Flock to the Back-ſide of the Deſert, and come to the Mountain of God, or the great Mountain (*u*), even unto *Horeb*; 798.

(*r*) Gal. 3. 17. Exod. 12. 40, 41. (*s*) Exod. 7. 7. Acts 7. 30. (*t*) Exod. 3. 1, &c.

(*u*) For ſo this Phraſe is often made uſe of, *Gen.* 23. 6. where a mighty Prince is called, a Prince of God. And *Gen.* 30. 8. great Wreſtlings are called, the Wreſtlings of God, *&c.*

A.P.D. 798. which ſignifies *the Mountain* by Way of Excellency, that being much the largeſt Mountain thereabouts. And *the Angel* of *Jehovah* appeared unto him in a Flame of Fire out of the midſt of a Buſh, and *Moſes* ſaid, *I will now turn aſide, and ſee this great Sight, why the Buſh is not burnt. And when Jehovah ſaw, that he turned aſide to ſee, God called unto him out of the midſt of the Buſh and ſaid, I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob. Come now therefore and I will ſend thee unto Pharaoh that thou mayeſt bring forth my People the Children of Iſrael out of Egypt.* Where it is to be obſerved, that the Perſon here who appeared unto *Moſes* is called an *Angel*, *Jehovah* and *God*. Then *Moſes* ſaid unto God, *Who am I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the Children of Iſrael out of Egypt? And God ſaid certainly I will be with thee; and this ſhall be a Token unto thee, that I have ſent thee, when thou haſt brought forth the Children of Iſrael out of Egypt, ye ſhall ſerve God* (*x*) *upon this Mountain.* Here Almighty God for a Trial of the Faith of *Moſes* referred him to a very diſtant Sign, that is, *the Event.* Go, ſays he, and try and you ſhall find by the Event that I have ſent you. Then, ſays *Moſes*, though I believe thou art God and wilt perform thy Word, yet how ſhall I be able to convince the Children of *Iſrael* of this, and perſuade them to follow me? For when I come to the Children of *Iſrael*, and ſhall ſay unto them, *The God of your Fathers hath ſent me unto you; and they ſhall ſay unto me, What is his Name? What ſhall I ſay unto them?*

(*x*) Exod. 3. 11, 12.

WHENCE

A.P.D. 798.

WHENCE it appears, that the Children of *Iſrael* were by this Time very much corrupted with the Idolatry of *Egypt* (*y*), where the Worſhip of ſeveral Gods with different Names was the univerſal Practice. The *Iſraelites* might therefore naturally aſk what God was it that ſent him unto them. To which the Angel ſpeaking in the Perſon of God who ſent him anſwered and ſaid, *I am that I am.* Thus therefore ſhalt thou ſay to the Children of *Iſrael*, *I am* hath ſent me unto you. From which Paſſage in the Writings of *Moſes* it is probable, that *Plato* borrowed his Notion of the Name of God, when he aſſerts, that the Word τὸ Ἔστι, *Eſt*, is ſolely applicable to the eternal Nature of God. And from him it alſo probably was, that the Word Εἶ, i. e. *Thou art*, was all that was written upon the Door of the *Delphic* Temple: Upon which *Plutarch* remarks, that this Word is ſolely applicable to God; ſince that which truly *is* muſt be ſempiternal. And hence it was, that *Numenius* the *Pythagorean* Philoſopher aſſerted, that if he was to give a Name to the great incorporeal Being he would call it, Τὸ ὄν, *Id quod eſt* (*z*). But leaſt the *Iſraelites* ſhould not thoroughly underſtand the true Import of this Name, God further ſaid to *Moſes*, You are to ſay moreover *to the Children of Iſrael, The Lord God of your Fathers; the God of Abraham, the God of Iſaac, and the God of Jacob hath ſent me unto you.* This is the *Name* which you muſt principally inſiſt upon, as it is the *Name*

(*y*) Joſh. 24. 14. Lev. 17. 7. Ezek. 20. 8; 23. 3.

(*z*) See Euſeb. Præp. Ev. l. 11. c. 9, 10, 11; & l. 15. c. 17.

A. P. D. 798. they will beſt underſtand; for *this is my Name for ever* by which I will be known unto them; *and my Memorial unto all Generations.* But, ſays *Moſes*, how ſhall I be able to convince them of this? For they will ſay, *The God of our Fathers hath not appeared unto thee.* Then the Lord empowered him to work three different Sorts of Miracles to convince them of the Truth of what he aſſerted (*a*). But *Moſes* being afraid, and unwilling to go on ſo dangerous an Errand into a Country where he was ſo well known, and had ſo many Enemies; where he had already experienced the Envy and Treachery of his own People, and knew that *Pharaoh ſought to ſlay him*, Exod. ii. 14, 15. made a further Excuſe and ſaid, *O Lord I am not eloquent, but am ſlow of Speech, and of a ſlow Tongue: Send therefore I pray thee by the Hand of him whom thou ſhouldſt ſend*, that is, ſome more proper Perſon. And the Anger of the Lord was kindled againſt *Moſes*, and he ſaid, *Is not Aaron the Levite thy Brother? I know that he can ſpeak well. And alſo behold he cometh forth to meet thee. Go, therefore, return into Egypt, for all the Men are dead that ſeek thy Life* (*b*).

AND *Moſes* went and returned to *Jethro* his Father-in-law, and ſaid unto him, *Let me go I pray thee, and return unto my Brethren, which are in Egypt, and ſee whether they be yet alive.* And he ſaid, *Go in peace.* *Moſes* however delayed ſo long after this before he ſet out on his Journey, that his Brother *Aaron* reached *Horeb*, which the Children of *Iſrael* were between two and three Months

(*a*) Exod. 4. 1. (*b*) Exod. 4. 10. See alſo Ex. 2. 23.

in

in arriving at, by the Time that *Moſes* had reached it; A.P.D. 798.
though it was but two Days Journey from that Land of *Midian* where *Jethro* lived: And a common Traveller cannot conveniently make the Journey from *Rameſes*, or *Grand Cairo*, to Mount *Horeb* in leſs than a Fortnight, though he be carried on the Back of a Camel; Dr. *Pocock* (*c*) having left *Grand Cairo* on the twenty-eighth of *March*, and not arriving at Mount *Sinai* till the eleventh of *April*.

THE Lord therefore appeared again to *Moſes* when he was in the Land of *Midian*, and commanded him to go and return into *Egypt*; and aſſured him a ſecond Time, that *all the Men were dead who ſought his Life* (*d*). Upon which *Moſes* took his Wife and his Sons, and ſet them upon an Aſs, in order to return to the Land of *Egypt*.

WHAT it was that detained *Moſes* ſo long before he ſet out on his Journey is no where ſaid; but it is probable, that it was not only his Fear for his Life, but alſo his extraordinary Fondneſs for his Wife and his Children; and that he waited till his Wife was brought to-bed, that he might bring her and her Children, along with him. For when he ſet out upon his Journey his youngeſt Son had not been circumciſed. When he was therefore arrived at the firſt Stage after his Departure from *Jethro*'s Habitation which, as was obſerved, was probably at or near where *Sharme* now ſtands, about a Day and a half's

(*c*) Pocock's Trav. (*d*) Exod. 4. 19.

Journey

A.P.D. 798. Journey from Mount *Sinai*; *Jehovah* (*e*) met him in the Inn, and being angry with him *ſought to ſlay him*. Which is probably to be underſtood of the ſame Angel's meeting him, which had been before ſpoken of under the Character of *Jehovah*, and afflicting him with ſome violent Sickneſs, or Diſorder. And to prevent him from carrying his Wife and Children any further, and incumbering himſelf with ſuch Luggage, when ſent upon ſo important a Meſſage; he commanded him to circumciſe the Child, which Office *Moſes* being unable to perform, probably by Reaſon of his Sickneſs, it was performed by *Zipporah*; who took a ſharp Stone and cut off the Foreſkin of her Son, and it fell to the Ground. The *Engliſh* Tranſlation ſays, *and caſt it at his Feet*; but the *Hebrew* literally ſignifies, *and made it touch his Feet*. Then ſaid *Zipporah* to her Son, *A bloody Relation*, or Child, *thou art to me*. And ſhe departed from *Moſes* ſaying to her Son, *A bloody Child thou art*; *becauſe of the Circumciſion*. The Word חתן * *Chatan*, which in the *Engliſh* Tranſlation is rendered a *Huſband*, ſignifies almoſt any Manner of Relation; and, according to *R. Kimchi*, and other learned *Jews*, was particularly applied to a new circumciſed Infant. Some learned Commentators ſuppoſe theſe Words pronounced by *Zipporah* to be the cuſtomary Form of Words uſed at Circumciſion, becauſe *Aben Ezra* on this Text ſays, that the Child on the Day of his Circumciſion was called CHATAN;

(*e*) Exod. 4. 24.

* חתן Affinitatem iniit, contraxit vel junxit, affinitate ſe junxit vel conjunxit, affinitate junctus fuit. Buxtorf.

becauſe

becauſe he was then firſt joyned to the People of God, and as it were eſpouſed unto God. Certain it is, that the Word *Chatan* might ſignify *a Spouſe*, as it might be applied to any other Relation. But the Reaſon why I do not believe that this is the Meaning of the Words, is becauſe of the additional Words *to me*. *A bloody Huſband*, or a Huſband of Blood, *thou art to me*. For if the Words pronounced by *Zipporah* had been only, *A Huſband of Blood thou art*; then indeed this might have referred to the Church, to which the Child was dedicated or eſpouſed; but the Addition of the other two Words ſeem to me to overturn *Aben Ezra*'s Expoſition. Thoſe Words which we render, *So he let him go*, may be equally rendered, *and He or She departed from him*; and are accordingly tranſlated by the *Septuagint*, Καὶ ἀπῆλθεν ἀπ' αὐτῆς; *& receſſit ab eo*. I think them therefore more properly applicable to *Zipporah*, who was ſent back to her Father from hence, than to any one elſe; becauſe of the Repetition of the Words, *A bloody Relation*, or Child, *thou art to me*, which ſhe repeated again to her Son, after ſhe had departed from the Preſence of her Huſband *Moſes*. Eſpecially if we conſider, that the Circumciſion of the Child was the Cauſe of her being ſent back from *Moſes* to her Father *Jethro*. For as it was dangerous to carry the Child any further, in thoſe Circumſtances, the Inflammation riſing to its Heighth on the third Day after Circumciſion, *Gen.* xxxiv. 25. Therefore *Moſes* (*f*) ſent *Zipporah* with her Little-ones im- A.P.D. 798.

(*f*) Exod. 18. 2.

mediately

A.P.D. 798. mediately back to her Father *Jethro*, where ſhe might arrive before Night.

AND *Moſes* being recovered from his Diſorder purſued his Journey towards *Egypt*, and met his Brother *Aaron* at Mount *Horeb*, from whence he and *Aaron* went together into *Egypt* and gathered together all the Elders of the Children of *Iſrael*. And *Aaron* ſpoke all the Words which the Lord had ſpoken unto *Moſes*, and did the Signs in the Sight of the People. And the People believed, *Exod.* iv. 29, 31.

THEN afterwards *Moſes* and *Aaron* (*g*) and all the Elders of *Iſrael* went in and told *Pharaoh*; thus ſaith the *Jehovah* God of *Iſrael*, Let my People go that they may hold a Feaſt to me in the Wilderneſs. And *Pharaoh* ſaid, Who is *Jehovah*, that I ſhould obey his Voice to let *Iſrael* go? I know not *Jehovah*, neither will I let *Iſrael* go. And the King of *Egypt* ſaid unto them, *Wherefore do ye, Moſes and Aaron, let the People from their Works? Get you unto your Burthens.* Whence it is more than probable that *Moſes* and *Aaron* when they went this Time to wait upon *Pharaoh* went attended by the Heads of the Houſes of *Iſrael*; as mentioned *Ex.* vi. 14—27. Though it is not mentioned in this Place, that any more than *Moſes* and *Aaron* went in to *Pharaoh*. For otherwiſe why ſhould *Pharaoh* ſay, *Wherefore do you let the People from their Works? Get you unto your Burthens.* And he commanded the ſame Day the Taſk-maſters of

(*g*) Exod. 5. 1.

the

the People, and their Officers, ſaying, Ye ſhall no more A.P.D.
give the People Straw to makeBrick, as heretofore: let them 798.
go and gather Straw for themſelves. And the *Iſraelites* who had come from their Works, and (*g*) ſtood in the Way, met *Moſes* and *Aaron* as they came forth from *Pharaoh*; and being informed of what *Pharaoh* had ſaid unto them, they ſaid unto *Moſes* and *Aaron*, *Jehovah* look upon you and judge; becauſe you have made our Savour to ſtink in the *Noſe* of *Pharaoh*, and in the *Noſe* of his Servants, to put a Sword in their Hands to ſlay us. Which accordingly happened, for the Officers of the Children of *Iſrael* whom *Pharaoh*'s Taſk-maſters had ſet over them, were after this beaten; it being demanded of them, wherefore have ye not fulfilled your Taſk both Yeſterday and to-day, as heretofore? Then the Officers of the Children of *Iſrael*, that is, the Elders of the Children of *Iſrael*, Numb. xi. 16. came and cried unto *Pharaoh*, ſaying, *Wherefore dealeſt thou thus with thy Servants? There is no Straw given unto thy Servants, and yet the Taſk-maſters ſay to us, Make Brick; and behold thy Servants are beaten; but the Fault is in thy own People. But he ſaid, Ye are idle, ye are idle: therefore ye ſay, Let us go and do Sacrifice unto the Lord. Go therefore now and work: for there ſhall no Straw be given you, yet ſhall you deliver the Tale of Bricks*, Exod. v. 14—18.

(*g*) The Words in our Tranſlation are: *And they met Moſes and Aaron, who ſtood in the Way as they came forth from Pharaoh:* Whereas they ought to have been placed thus: And they, who ſtood in the Way, met Moſes and Aaron as they came forth from Pharaoh. *Exod.* v. 20.

A.P.D.
798. BUT in the mean Time *Moſes* having returned with the Children of *Iſrael* to *Rameſes* where they lived and applied himſelf by Prayer unto God: God ſpake unto *Moſes*, and ſaid unto him, *I am Jehovah, and I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty, and by my Name Jehovah was not I known to them (h)?* Theſe Words in our Tranſlation run thus; *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty; but by my Name Jehovah I was not known to them.* Which cannot be the true Reading; becauſe it is manifeſt, that Almighty God was known to every one of them, that is, to *Abraham, Iſaac*, and *Jacob*, by the Name *Jehovah:* This being the general Word, that is made uſe of by *Moſes* in the original *Hebrew* to expreſs the Name of God, whenever he ſpeaks of him, from the Beginning of *Geneſis* to the End of it, *&c.* To which it may be objected, that this is only to be attributed to the Incorrectneſs of the Stile of *Moſes*, who was well acquainted with the Name of *Jehovah*; and made uſe of that Word inſtead of *Adonai* or *Saddai*, &c. But in anſwer to this, it may be obſerved, that though this Objection may hold in many Places, yet it will not hold in all the Places where *Jehovah* is mentioned. And in particular where God is ſaid to be called upon *by the Name of Jehovah.* As for Example, when *Abraham* came firſt into the Land of *Canaan*, it is ſaid that he builded an Altar unto *Jehovah*; *and called upon the Name of Jehovah (i).* In like manner when he

(*i*) Gen. 12. 8.

returned

eturned out of *Egypt* to the Place of the Altar, which he had made at the firſt, there *Abraham* is ſaid alſo to have *called on the Name of Jehovah* (*k*); and that when he removed to *Beerſheba*, he planted a Grove in *Beerſheba, and called there on the Name of Jehovah, the everlaſting God* (*l*). And when *Abraham* gave a Name to the Mount where he went to offer up his Son *Iſaac*, he is poſitively ſaid to have named it, *Jehovah, Jireh* (*m*) which ſignifies, in the Mount of *Jehovah* it ſhall be ſeen. *Iſaac* in like manner, is ſaid to have builded an Altar in the Land of the *Philiſtines*, and to have called there *on the Name of Jehovah* (*n*). And when *Jacob* fell aſleep at *Bethel* in his Road between *Beerſheba* and *Haran*, and ſaw the Angels aſcending and deſcending on a Ladder, it is ſaid, that *Jehovah* ſtood above it and ſaid, *I am the Jehovah God of Abraham thy Father, and the God of Iſaac*, &c. *Gen.* xxviii. 13. So that if the Original Word לא *Lo*, in the *Hebrew* be tranſlated by the *Greek* Word Ουχὶ, or the *Latin* Word *Nonne*, inſtead of *Non*, as it is, *Deut.* iii. 11. 2 *Chron.* xx. 6. *Hab.* ii. 6. *& alibi*; then the whole Verſe when rendered in *Engliſh*, will run thus; *And I appeared unto Abraham, unto Iſaac, and unto Jacob, by the Name of God Almighty; and by my Name Jehovah was not I known unto them?* Which will be equivalent to ſaying, that by his Name *Jehovah* he was known unto them. Mr. *La Cene*, and the Author of the Eſſay for a New Tranſlation of the Bible, who owes moſt of his Remarks to Mr. *La Cene*, though

A. P. D. 798.

(*k*) Ib. 13. 4. (*l*) Gen. 21. 33. (*m*) Ib. 22. 14.
(*n*) Ib. 26. 25.

A. P. D. 798. he has not the Ingenuity to acknowledge it, have taken Notice of ſeveral other Paſſages in the Scriptures which would be mended by having a Point of Interrogation put at the End of the Sentence; in ſome of which they are in the right, and might have ſpecified ſeveral more; but I cannot ſay, that I approve of all the Inſtances they have quoted. The rendering however of this Paſſage in the *Septuagint* Verſion without putting a Point of Interrogation at the End of the Sentence, probably miſled *Joſephus* (*o*) to aſſert, that this Name was never diſcovered to Men before.

AND *Jehovah* ſaid further unto *Moſes*; *Say unto the Children of Iſrael, I am Jehovah, and will bring you out from under the Burthen of the Egyptians, and I will rid you of your Bondage.* And *Moſes* ſpake ſo unto the Children of *Iſrael*; but they hearkened not unto *Moſes* for Anguiſh of Spirit. And *Jehovah* ſpake unto *Moſes* ſaying, Go in ſpeak unto *Pharaoh* King of *Egypt*, that he let the Children of *Iſrael* go out of his Land. And *Moſes* ſpake before *Jehovah*, ſaying, Behold the Children of *Iſrael* have not hearkened unto me; how then ſhall *Pharaoh* hear me, who am of *uncircumciſed Lips* (*p*), that is, as he expreſſed it before, *I am not eloquent, but ſlow of Speech* (*q*). Where it is to be obſerved, that the *Jews* made uſe of the Term *Uncircumciſed*, to denote any Thing that was not applied, or was not applicable to the Uſes for which it was deſigned. Thus the Prophet *Jeremiah* ſays of the *Jews*, that *their Ear is uncir-*

(*o*) Joſ. Ant. l. 2. c. 12. ſ. 4. (*p*) Exod. 6. 30. (*q*) Ib. 4. 10.

cum-

cumciſed (*r*); and immediately adds the Explanation of it by ſaying, and *they cannot hearken.* And again he ſays, that all the Houſe of *Iſrael* are *uncircumciſed in Heart* (*s*); meaning thereby, that they would not apply their Hearts to ſeek Knowledge. This Word was alſo applied to inanimate Things: As for Example, when the Fruit of Trees which was *not to be eaten,* is ſaid to be, *as uncircumciſed* (*t*). A. P. D. 798.

AND *Jehovah* ſaid unto *Moſes, See I have made thee* as *a God to Pharaoh* (*u*): Or, as it was ſaid before with regard to *Aaron, Thou ſhalt be to him inſtead of God* (*x*). In the Original it is as in our Tranſlation; *See I have made thee a God to Pharaoh*; it being common among the *Hebrews* to leave out the Particle *As.* For Example, it is ſaid of *Nabal,* 1 Sam. xxv. 37. that *his Heart died within him, and he became a Stone,* inſtead of, *as a Stone.* See alſo *Gen.* xix. 26. *Moſes* therefore was to be as a God to *Pharaoh* endowed with the ſupernatural Power of working Miracles; and *Aaron* was to be his *Prophet* (*y*), that is, was to ſpeak to *Pharaoh* from *Moſes,* as by Authority from God. For as *Moſes* had complained, that he was *of uncircumciſed* Lips, that is, *ſlow of Speech,* therefore *Aaron* was appointed to ſpeak for him; or as *Moſes* otherwiſe expreſſeth it, to be *in-*

(*r*) Jer. 6. 10. (*s*) Ib. 9. 26. (*t*) Lev. 19. 23.
(*u*) Exod. 7. 1. (*x*) Ib. 4. 16.

(*y*) The Word in the Original which is here tranſlated *a Prophet,* properly ſignifies *an Orator,* or *Spokeſman,* being derived from the *Hebrew* Verb נוב *Eloqui, to ſpeak.*

ſtead

A. P. D. 798. *ſtead of a Mouth* to him (*z*). And ſaid *Jehovah* unto *Moſes*, Thou ſhalt ſpeak all that I command thee; that is, thou ſhalt ſpeak by thy Prophet *Aaron* all that I command thee: And *Aaron* thy Brother ſhall ſpeak unto *Pharaoh* that he ſend the Children of *Iſrael* out of his Land. And *I will harden Pharaoh's Heart* (*a*), and multiply my Signs and my Wonders in the Land of *Egypt*. Where we muſt obſerve, that the Expreſſion of God's hardening *Pharaoh*'s Heart is by no Means to be literally underſtood; but only that God permitted *Pharaoh* to continue in hardening his own Heart (*b*), or as St. *Paul* expreſſeth it (*c*), that *God willing to ſhew his Wrath, and to make his Power known,* ENDURED *with much Long-ſuffering this Veſſel of his Wrath fitted to Deſtruction.* It being a common Method of Expreſſion among the *Hebrews* to attribute the doing of an Action to the Perſon who permits it to be done. Thus *Joſeph* is ſaid to do whatever the Priſoners did in the Priſon of which he was the Keeper; becauſe he permitted them to do it. For thus *Moſes* poſitively ſays, *Gen.* xxxix. 22. that *whatever they did there, he* (Joſeph) *was the Doer of it.* Of which Manner of ſpeaking numberleſs Inſtances might be produced. And therefore in other Places it is plainly ſaid, that *Pharaoh* hardened his own Heart. As for Example, *Exod.* viii. 15. it is ſaid, when *Pharaoh* ſaw there was Reſpite, *he hardned his Heart*, and hearkened not unto them. So alſo *Exod.* viii. 32. ix. 34. and 1 *Sam.* vi. 6.

(*z*) Exod. 4. 16. (*a*) Exod. 7. 3. (*b*) Ib. ver. 22. (*c*) Rom. 9. 22.

AND

A.P.D. 798.

AND *Jehovah* ſpake unto *Moſes*, and unto *Aaron* ſaying, When *Pharaoh* ſhall ſpeak unto you. ſaying, *Shew a Miracle* FOR YOU; that is, to prove that God ſent you: Then thou ſhalt ſay unto *Aaron*, Take thy Rod, and caſt it before *Pharaoh*, and it ſhall become a Serpent. And *Moſes* and *Aaron* went in unto *Pharaoh*, and they did ſo as *Jehovah* had commanded. Then *Pharaoh* alſo called the Wiſemen and the Sorcerers; and the Magicians of *Egypt* did in like manner with their Enchantments. For they caſt down every Man his Rod, and they became Serpents; but *Aaron*'s Rod ſwallowed up their Rods, *Exod.* vii. 1—12. And *Pharaoh* however hearkened not unto them, as *Jehovah* had ſaid.

AND *Jehovah* ſaid unto *Moſes*, *Pharaoh*'s Heart is hardned, he refuſeth to let the People go. Get thee unto *Pharaoh* in the Morning, lo, he goeth out unto the Water, (probably to bathe himſelf, as his Daughter had done before *Exod.* ii. 5. and as it was the Cuſtom of the *Egyptians* to do very frequently;) and thou ſhalt ſtand by the River's Brink, againſt he come: And thou ſhalt ſay unto him; Thus ſaith *Jehovah*, In this ſhalt thou know that I am *Jehovah*. Behold I will ſmite with the Rod that is in mine Hand, upon the Waters which are in the River, and they ſhall be turned to Blood: And the Fiſh that is in the Rivers ſhall die, and the River ſhall ſtink. And *Moſes* and *Aaron* did ſo, as *Jehovah* commanded. And the Magicians did ſo with their Inchantments, and all the *Egyptians* digged round about the River for Water

A.P D. 798. ter to drink; for they could not drink of the Water of the River. Whereas *Joſephus* obſerves, that in the Land of *Goſhen*, where the *Hebrews* dwelt, the River-water continued ſweet and fit for drinking; he likewiſe ſays, that when this was done, the Magicians not being able to reſtore the Water again to its natural Colour, *Pharaoh* applied to *Moſes* and promiſed to let the *Iſraelites* depart, if *Moſes* would change the Water to its natural Colour and Taſte; Which when *Moſes* had performed, and *Pharaoh* ſaw that there was reſpite, he hardened his Heart, and turned, and went into his Houſe, neither did he ſet his Heart to this alſo; ſo as to be prevailed upon thereby to let the *Iſraelites* go.

AND ſeven Days were fulfilled after that *Jehovah* had ſmitten the River. And *Jehovah* ſpake unto *Moſes* (*d*), Go unto *Pharaoh*, and ſay unto him, If thou refuſe to let them go, behold I will ſmite all thy Borders with Frogs. And *Aaron* ſtretched out his Hand over the Waters of *Egypt*, and the Frogs came up and covered the Land of *Egypt*. And the Magicians did ſo with their Inchantments, and brought up Frogs upon the Land of *Egypt*. But when the Frogs continued to infeſt the Land of *Egypt* and the Magicians (*e*) were not able to deſtroy them; then *Pharaoh* called for *Moſes* and *Aaron*, and ſaid, Intreat *Jehovah* that he may take

(*d*) Exod. 7. 25; 8. 1.

(*e*) There is no Mention made of this Circumſtance in the Books of *Moſes*, that the Magicians were not able to remove the Frogs, but the Context plainly ſhews it to be an Omiſſion.

away

away the Frogs from me, and I will let the People go, A.P.D.
that they may do Sacrifice unto *Jehovah*. And *Moſes* 798.
ſaid unto *Pharaoh*, *Glory over me*, or *Have this Honour over me*, as it is in the Margin of our Bibles, that is, Have the Honour to command me: It being a common Method of Expreſſion even to this Day in *Italy*, when one Perſon aſketh a Favour from another, for the Perſon who grants it to ſay, *Lei e Padrono. You are Maſter; You command me.* Then *Moſes* ſaid, when ſhall I intreat for thee, and for thy Servants to deſtroy the Frogs from thee? And *Pharaoh* ſaid, Againſt to Morrow. And he ſaid, Be it according to thy Word. And *Jehovah* did according to the Word of *Moſes*. But when *Pharaoh* ſaw that there was Reſpite he hardned his Heart, and hearkned not unto them.

AND *Jehovah* ſaid unto *Moſes*, Say unto *Aaron*, Stretch out thy Rod, and ſmite the Duſt of the Land that it may become Lice throughout all the Land of *Egypt*. And he did ſo. And the Magicians did ſo with their Inchantments to bring forth Lice, but they could not. Then the Magicians ſaid unto *Pharaoh*, This is the Finger of God.

THE two principal Perſons concerned in theſe extraordinary Operations were *Jannes* and *Jambres*, 2 Tim. iii. 8. who are in the Hiſtory of *Moſes* comprehended under the general Name of *Wiſemen*, *Sorcerers* and *Magicians*. Theſe were a Sort of Men whoſe Employment ſeems to have been of ſome ſtanding in *Egypt*; for ſo

A. P. D. 798. long ago as the Time of *Joſeph*, when *Pharaoh* dreamed his Dream of the fat and lean Cows, and the full and thin Ears of Corn (*f*), he ſent and called for all the Magicians of *Egypt*, and all the Wiſe-men thereof; and *Pharaoh* told them his Dreams, but there was none that could interpret them to *Pharaoh*. It ſhould ſeem therefore, that theſe Perſons, who went under the Denomination of Wiſe-men and Magicians, though they did not always ſucceed, yet were well known in *Egypt*, and probably were erected into a Kind of Society; they were ſo readily ſent for upon all Occaſions. And it is manifeſt, that in the Kingdom of *Babylon*, in the Time of *Daniel*, they were erected into a Sort of College; becauſe *Daniel* was appointed by *Nebuchadnezzar* to be cheif of the Governours over all the Wiſe-men, and Magicians and Aſtronomers, and Chaldeans, and Soothſayers, of *Babylon* (*g*). Which Station probably was filled by *Jannes* and *Jambres* in *Egypt*.

As to the Term of *Wiſe-man*, this was only a technical Word given by Way of Diſtinction to thoſe People who took upon them to interpret Dreams (*h*), diſcover ſtolen goods (*i*), or tell Fortunes (*k*), by the Aſſiſtance of ſome pretended Form of Divination. In which Senſe the Word *Cunning-man* is often made uſe of in *Engliſh*. The Word *Magician* is much of the ſame Import with that of *Wiſe-man*; being borrowed from *Perſia*, the

(*f*) Gen. xli. 1—8. (*g*) Dan. ii. 48. iv. 9. v. 11. (*h*) Gen. xli. 8. (*i*) Ib. xliv. 5, 15. (*k*) Ezek. 21. 21.

Word

Word *Magus* in the *Perſian* Tongue ſignifying a *Wiſe-man.* For *Cicero* ſpeaking of the *Magi* ſays, *Quod genus Sapientum & Doctorum habetur in Perſis* (*k*). And as *Chaldea* was alſo famous for Judicial Aſtrology, hence it came to paſs, that in *Babylon* at the Time of *Nebuchadnezzar*, a *Chaldæan* ſignified the ſame thing as a *Magician* or *Aſtrologer* (*l*). For as *Cicero* ſays, when ſpeaking of the *Aſſyrians*, *Qua in gente Chaldæi, non ex Artis ſed Gentis vocabulo nominati, diuturna obſervatione ſyderum, Scientiam putantur effeciſſe, ut prædici poſſit, quid cuique eventurum, & quo quiſque fato natus* (*m*). And as *Chaldea* was at firſt, ſo *Egypt* became afterwards famous for the ſame Kind of Knowledge; and therefore *Cicero* likewiſe ſays, *Eandem etiam artem Ægyptii longinquitate temporum innumerabilibus pene ſeculis conſecuti putantur* (*n*). A.P.D. 798.

IT is certain, that *Egypt* was ſo famous for this Art in *Homer*'s Time (*o*), that he makes *Proteus*, who was King of *Memphis* at the Time of the *Trojan* War, and probably famous for the Encouragement of Magicians and Art Magick, the God to whom *Menelaus* applied for Inſtruction and Aſſiſtance in releaſing him and his Ships, from thoſe Inchantments, by which they were detained at the Iſland of *Pharos*. And *Diodorus* ſays (*p*), that that Potion which according to *Homer* (*q*) was given by *Helen* to *Telemachus*, to make him forget every Thing that was paſt, and was compoſed by *Polydama* the Wife of *Thonis* at *Thebes*, was uſed by the Women of that

(*k*) Cic. de Div. l. 1. (*l*) Dan. ii, 2, 10. v. 7. ix. 1. (*m*) Cic. Ibid. (*n*) Ibid. (*o*) Hom. Odyſ. l. 4. (*p*) Diod. l. 1. c. 6. (*q*) Hom. Odyſ. l. 4.

A.P.D. 798. Country to his Time for the obliterating of Grief. And hence it comes to paſs that *une Egyptienne* ſignifies at preſent the ſame Thing in *French*, and a *Gypſy* (or an *Egyptian*) in *Engliſh*, with a Magician, or a Fortune-teller.

THE original Word which is here rendered Magicians is חרטמים *Cheretmim*, which is derived from the radical Word חרט *Cheret*, a Style, or Inſtrument for writing with or engraving: Something like which it is more than probable theſe Magicians carried in their Hands by way of Diſtinction. For *Cicero* obſerves (*q*), that among the *Romans* the *Augur* carried a particular Sort of a Wand in his Hand as a Mark of Diſtinction; which by them was called *Lituus*, and was in Practiſe as long ago as the Days of *Romulus*. Which *Lituus* was a ſlender Wand with a gentle Inflection towards the Top: And as it is more than probable, that *Romulus* was not the Inventor of this Cuſtom, I ſuppoſe that the *Egyptian* Augurs or Magicians may have carried ſuch a wand in their Hands, which in their Language being called חרט *Cheret*, from thence the Perſons, who carried this Mark of Diſtinction, might be called חרטמים *Cheretmim* (*r*). And in Confirmation of this Opinion, *Strabo* (*s*) ſpeaks of Wands, or Rods, which the Perſian *Magi* held in their Hands during the religious Ceremonies performed by them about their ſacred Fire. From whence this Denomination may have been given to them; it being a general Term made uſe of to denote thoſe Perſons. who ſet up for the Practice

(*q*) Cic. de Div. l. 1. (*r*) *Quaſi* חרט עמים i. e. the People with the Wand. (*s*) Strabo, l. 4.

of

of any Branch of Art Magick, of which there were many Species, *Gen.* xli. 8, 24. *Exod.* vii. 11. *Dan.* i. 20; ii. 2, 27; iv. 9; v. 11. A.P.D. 798.

FOR theſe Magicians are in this Paſſage of the Book of *Moſes* called alſo *Sorcerers*, as well as *Wiſe-men*. And it is manifeſt from the Directions given to the *Iſraelites* before they entered into the Land of *Canaan*, that there were ſeveral Kinds of magical Arts then practiſed, which had ſpread even as far as the Land of *Canaan*. For *Moſes* ſays to them, When thou art come into the Land which the Lord thy God giveth thee, thou ſhalt not learn to do after the Abomination of thoſe Nations. There ſhall not be found among you *one that uſeth Divination*, or an *Obſerver of Times*, or an *Enchanter*, or a *Witch*, or a *Charmer*, or a *Conſulter with familiar Spirits*, or a *Wizard*, or a *Necromancer*, Deut. xviii. 10, 11.

HERE then we find eight ſeveral Species of the magical Art enumerated, into which it may not be improper to make a more particular Enquiry, to find if we can from thence, how it was that theſe *Egyptian* Magicians, who were ſent for in Oppoſition to *Moſes*, performed thoſe wonderful Works reported of them.

AS to the firſt, he that uſeth *Divination*, this is in the Original expreſſed by קסם קסמים *Divinans Divinationes*. Which Expreſſion though it is frequently uſed to denote the Practice of Art Magic in general, yet in this Place it is uſed only to denote one particular Species thereof; which

A.P.D. 798. which might be diſtinguiſhed by the Name of *Conjuring*. Which Species of the Art Magic though it is generally applied to the foretelling only of future Events, yet it alſo ſignifies the diſcovering of any thing which is a Secret to other People, whether relating to Things *paſt*, *preſent*, or to *come*. And in this Senſe the Word *Propheſy* is alſo made uſe of by thoſe who ſmote JESUS with the Palms of their Hands, ſaying, Προφήτευσον, *Propheſy* unto us, thou Chriſt, who is he that ſmote thee, *Mat.* xxvi. 67, 68. This Word קסם is alſo made uſe of not only to expreſs the telling thoſe Events, which the conjectural Trials of Art Magick are able to diſcover; but alſo the forming ſuch Concluſions upon any difficult Affair whatſoever as human Sagacity is able to deduce. For thus muſt be underſtood thoſe Words of *Solomon* when he ſays, *Divination is in the Lips of the King: his Mouth tranſgreſſeth not in Judgement* (*x*). This Word is alſo applied to ſuch as are miſtaken in their Conjectures, as well as to thoſe who gueſs right. Thus it is made uſe of by the Prophets *Jeremiah* and *Ezekiel* to denote thoſe who *divine Lies*. And it is alſo applied to thoſe *Diviners* among the *Philiſtines* who adviſed the reſtoring of the Ark of God to the People of *Iſrael*; who though at that Time they happened to divine aright; yet it is plain from their Method of Divination, that the Event, when God did not think proper to interpoſe, entirely depended upon Chance, 1 *Sam.* vi. 1—14. It is alſo applied to the Woman at *Endor*, 1 Sam. xxviii. 8. who though at that particular Time, when *Saul* conſulted her, ſhe was enabled to raiſe *Samu-*

(*x*) Prov. xvi. 10.

el

el by Permiſſion from God; yet at other Times her pro- A.P.D.
phetical Spirit ſeems to have depended on the conjectu- 798.
ral Impoſitions of Art Magick. This Word is alſo applied to *Balaam*, Joſh. xiii. 22, who though at the Time when *Balak* conſulted him, he was inſpired by God; yet it is manifeſt that, when God did not vouchſafe to interpoſe, he made uſe of *Enchantments*, Numb. xxiv. 1. For there *Moſes* particularly ſays, *And when Balaam ſaw that it pleaſed the Lord to bleſs Iſrael, he went not as at other Times, to ſeek for Enchantments.* It is alſo made uſe of to expreſs that Kind of Divination, which the Prophet *Ezekiel* deſcribes the King of *Babylon* practiſing, in order to inform himſelf whether he ſhould go up to attack *Jeruſalem*, or not. *For the King of Babylon*, ſays he, *ſtood at the parting of the Way, at the Head of the two Ways, to uſe Divination; He made his Arrows bright, he conſulted the Images* (Teraphim) *he looked in the Liver. And at the right Hand was the Divination for Jeruſalem, to appoint Captains, to open the Mouth in the Slaughter, to lift up the Voice with ſhouting, to appoint battering Rams againſt the Gates, to caſt a Mount, and to build a Fort: and it ſhall be a falſe Divination in their Sight to them that have ſworn Oaths.* Ezek. xxi. 21, &c.

THE laſt part of this Paſſage is all that is difficult, which is expreſſed in the *Hebrew* שבעי שבעות *Jurantes Juramenta*; by which I ſuppoſe is meant the *Invocation* of their falſe Gods, or as it is expreſſed in *Engliſh*, by the Word *Conjured*, from *Conjuro* to *Swear*, or *Adjure*; with which Interpretation the Targum of *Jonathan* ſeems

to

A. P. D. 798. to agree. For with regard to the former Part of this Paſſage it is plain, that the King of *Babylon* with his Diviners, or Conjurers, went into the High-way where two Roads met, and that their Determinations depended upon the Chance or Lot falling on the right-hand Road, if he was to undertake his Deſign againſt *Jeruſalem*; and that in finding this out, the Diviners made uſe of bright Arrows (or any weapons ſuch as Knives or Swords, &c.) which were thrice brandiſhed in the Air before they were thrown; for in this Chapter where the Prophet alludes to this Method of Divination, God is repreſented as ſpeaking to him and ſaying, Son of man propheſy, and ſmite thine Hands together, and *let the Sword be doubled* (or brandiſhed) *the third Time*, Ezek. xxi. 14. It likewiſe appears, that they conſulted their *Teraphim*, or little Images of their Gods; and that they inſpected the Entrails of the Beaſts, that were offered up in Sacrifice, at the Time of this Divination, to ſee whether the Liver and the reſt of the Entrails were entire, and were well-coloured or not; which Method is well known, becauſe it was continued down to very late Ages, both by the *Greeks* and *Romans*, as one of the conſtant Practices made uſe of by their Haruſpices at the Time of their declaring War. For as *Cicero* obſerves, *Quis Rex unquam fuit, aut quis Populus, qui non uteretur Prædictione divina? Neque ſolum in Pace, ſed in Bello etiam multo magis: in quo majus erat certamen & diſcrimen ſalutis. Omitto noſtros, qui nihil in bello ſine extis agunt, nihil ſine auſpiciis domi habent.* (s). Which Methods of Divination, along with all the

(s) Cic. de Div. l. 1.

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reſt of the pretended Arts of magical Invention made uſe of by the *Heathen*, were frequently looked upon by the ſenſible Part even of the Heathen World, as fraudulent Practices, depending entirely either upon Accident or Chance; or the cunning Management of deſigning Men, when they had an Intention to impoſe upon the Vulgar. Of which I need not give a ſtronger Proof than the Sentiments of *Cicero*, which he delivers in the Words of *Ennius*, towards the latter End of his firſt Book of Divination. *Nunc illa teſtabor, non me Sortilegos, neque eos, qui Quæſtus cauſa hariolantur; ne Pſychomantia quidem agnoſcere.* A.P.D. 798.

Non vanos Haruſpices, non de Circo Aſtrologos,
Non Iſiacos conjectores, non interpretes Somniûm:
Non enim ſunt ii aut Scientia, aut Arte divini,
Sed ſuperſtitioſi Vates, impudenteſque Harioli,
Aut inertes, aut inſani, aut quibus egeſtas imperat:
Qui ſibi Semitam non ſapiunt, alteri monſtrant Viam:
Quibus divitias pollicentur, ab iis drachmam ipſi petunt.

To all which I ſhall only add, that this Word קסם is never applied in the Language of the Scriptures to the prophetical Diſcoveries of God's Prophets; but to the Divinations of thoſe, who practice the deluſive Tricks of Art Magick.

THE next Species of theſe magical Devices, as mentioned by *Moſes*, and againſt the Practice of which the *Iſraelites* are cautioned, is that of being *Obſervers of*

A.P.D. 798. *Times.* They are called in the Original מעונן which Word is derived from עון *Tempus.* Theſe are often mentioned in Scripture as Deceivers of the People, and joined with Enchanters and Sorcerers, *Lev.* xix. 26. 2 *King.* xxi. 6. 2 *Chron.* xxxiii. 6. As alſo in *Iſaiah.* ii. 6. and *Mic.* v. 12. For what in the *Engliſh* Tranſlation is there rendered *Soothſayers*, ought to be rendered *Obſervers of Times.* This Art conſiſted only in telling the People what Months, and what Days of the Month, were lucky or unlucky. *Heſiod* has written a Poem on this Subject, which he has entitled Ἡμέραι, *Days*; wherein he ſets forth what Kinds of Works were to be entered upon, on the particular Days of the Month; and which of them are lucky or otherwiſe. Theſe are the ſame Sort of Deceivers with thoſe who in *Iſaiah* xlvii. 13. are called *Monthly Prognoſticators*, and are manifeſtly Cheats and Impoſers on the Ignorant.

THE third Species is that of *Enchanter.* The Original is מנחש tranſlated by Biſhop *Walton* in his *Polyglot*, *Augur*, and by the *Septuagint*, οἰωνιζόμενοι; but it properly ſignifies one that divines by making any Sort of conjectural Trial; being derived from נחש *conjectavit, expertus eſt:* And is the ſame Word which *Moſes* makes uſe of to expreſs the conjectural Divination, which *Joſeph* pretended to have made in order to find out his Cup, when he had a Mind to frighten and impoſe upon his Brethren, *Gen.* xliv. 5, 15. It is likewiſe the ſame Word which is made uſe of to expreſs thoſe Enchantments, which *Balaam* made uſe of when he attempted to divine without

without the Aſſiſtance of God; as is particularly mentioned *Num.* xxiii. 23. xxiv. 1. And it might be likewiſe applied to thoſe Diviners among the *Philiſtines*, who turned the Cart looſe, and left it to the two Cows to determine the Event. 1 *Sam.* vi. 7, 8, 9. As alſo to thoſe Diviners employed by the King of *Babylon*, Ezek. xxi. 21. who determined their Predictions by throwing of Knives or Swords where two Roads met. All which Species of Diviners are well expreſſed in *Latin* by the Name of *Conjectores*. Which Word was commonly uſed among the *Romans* to denote any Perſon who pretended to a Skill in Art-magick; and therefore *Cicero* ſays, *Bene qui conjiciet, Vatem hunc perhibeto optimum*; though this Appellation is particularly applied in the Verſes of *Ennius* above quoted to the *Egyptian* Magicians, and is properly enough expreſſed in *Engliſh* by the Word *Sorcerers*, which denotes a Perſon that is governed in his Determination *per Sortem*, by Lot or Chance. For as *Cicero* ſays, when ſpeaking of thoſe Kinds of Impoſtors who pretended to divine *per Sortes*, *Quid enim eſt Sors? idem propemodum quod micare, quod talos jacere, quod teſſeras, quibus in rebus temeritas & caſus, non ratio nec conſilium valet* (*t*). So in all other conjectural Devices, whether it be the Interpretation of Dreams, the Inſpection of Entrails, or the Judgements formed from the *Picking* or Flight of Birds, &c. which depend upon the Fancy and Imagination of the Diviner, the Perſons pretending to a Skill in theſe Sciences may equally be called נחשים *Conjectores*, with thoſe who deter- A. P. D. 798.

(*t*) Cic. de Div. l. 2.

A.P.D. 798. mined their Predictions by Lots. And hence *Quintilian* ſays, *Conjectura dicta eſt a Conjectu: unde etiam Somniorum & Monſtrorum interpretes Conjectores vocamus* (*u*).

THE fourth Kind are thoſe which we tranſlate a *Witch*, but which ſhould be rendered a *Jugler*. The original Word is מכשף, by Biſhop *Walton* tranſlated *maleficus*, and by the *Septuagint* Φαρμακός. It is derived from the *Syriack* Verb כשף *muſſitavit* (*x*), from the confuſed Mutterings made uſe of at the Time of their Jugling. This is the Word, which is made uſe of in the *Hebrew* to expreſs that Species of Magicians, who were ſent for to oppoſe the Miracles of *Moſes*; Exod. vii. 11. Whoſe *Enchantments* are particularly called לטיהם by Biſhop *Walton* tranſlated *Incantationes*, and by the *Septuagint* Φαρμακίαις, but ought to be tranſlated *jugling Tricks*, being derived from the *Hebrew* Verb לאט or לוט which ſignifies to *cover* or *hide*. In which Senſe this Word is made uſe of, 2 *Sam.* xix. 4. and *Job.* xv. 11. and is alſo uſed *Judg.* iv. 21. *Ruth.* iii. 7. 1 *Sam.* xviii. 22. xxiv. 5. to denote Things done in a private and ſecret Manner. And it is very remarkable, that this Word is no where made uſe of in the whole Bible to expreſs *Enchantments*, but in this Part of the Book of *Moſes*, where he ſpeaks of theſe Magicians, who changed their Rods into Serpents, *&c.* Exod. vii. 11, 22. viii. 7, 18. The general Word is נחש *Conjectura*. See *Lev.* xix. 26. *Num.* xxiii. 23. xxiv. 1. 2 *Kings* xxi. 6. 2 *Chron.* xxxiii. 6. which has been explain-

(*u*) Quint. l. 3. (*x*) Alab. Pentag.

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ed under the preceding Head. But Sorceries, or conjectural Methods of Divination, being of no Uſe towards defeating the Miracles of *Moſes*, the Magicians were forced to have Recourſe to their לטיהם, their *Hidings* and *Juglings*, till Almighty God was pleaſed even to put a Stop to theſe; *Exod.* viii. 18, 19. that the By-ſtanders might be no longer deceived. And in this Reſpect indeed God may in ſome Degree be ſaid to have hardned the Heart of *Pharaoh* by permitting the Juglings of his Magicians to ſucceed ſo far, even as to produce Serpents and Frogs, and to diſcolour the Water of the River. A. P. D. 798.

THE fifth Species of Magic mentioned *Deut.* xviii. 11. is that of the *Charmer*, which ſhould rather be tranſlated, the *Enchanter*. The original Expreſſion in the *Hebrew* is חבר חבר, by Biſhop *Walton* rendered *jungens Junctiones*, and by the *Septuagint*, ἐπαείδων Ἐπαοιδήν, *incantans Incantationes*. *Buxtorf* renders the Word חבר by *jungens, ſociatus, conjunctus, compoſitus*. And I thought at firſt, that this muſt therefore ſignify one who made Philters and Compoſitions, for which *Egypt* has been long famous, till I found in *Alabaſtri Pentag.* that this Word alſo ſignified *nunciavit, dixit, narravit, concionatus eſt*; and that the Subſtantive חביר ſignified *eloquens, narrans, narrator*; and therefore I concluded, that this Expreſſion חבר חבר ought to be tranſlated *dicens Dictiones*, or *incantans Incantationes*; becauſe it is manifeſt from the parallel Places in Scripture, where this Expreſſion is made uſe of, that it muſt refer to ſome *Words* of the Magician ſpoken or *chanted* in a low and particular Tone of Voice,

and

A. P.D. 798. and not to any medicinal Compoſitions; and is therefore well rendered by the *Septuagint* ἐπαειδῶν Ἐπαοιδήν. For in *Pſal.* lviii. 5; where the *Pſalmiſt* compares the Wicked to *the deaf Adder that ſtoppeth her Ears; which will not hear the* VOICE *of the Charmer, charming never ſo wiſely:* The Original is, *which will not be charmed by the Mutterings of* חבר חבר, which muſt therefore be rendered *incantantis Incantationes*, or *of the Inchanter*; becauſe it is plain, that the Perſons alluded to were People who pretended to have Power over the Bitings of Snakes, by the Sound of their *Voice*, and the Virtue of ſome particular Words which they muttered, whiſpered, or *chanted* in a low Tone. For in *Eccles.* x. 11. The Charm for the Bite of a Serpent, which we properly render Enchantment, is in the Original termed לחש *a Whiſper.* And in *Jer.* viii. 17. where it is ſaid, *I will ſend Serpents, Cockatrices among you which will not be charmed*, the Original Word is alſo לחש *whiſpered.* Theſe were probably the ſame Species of Magicians with thoſe mentioned in *Iſaiah* xix. 3. under the Title of האטים, which we tranſlate *Charmers*, but properly ſpeaking ſignifies *Whiſperers*, being derived from אטט *lente, leniter:* And are alſo probably the ſame with thoſe mentioned by *Daniel* under the Title of גזרין, which we tranſlate *Soothſayers*, but ought to be tranſlated *Mutterers* or *Inchanters*, being derived from the Verb גזר to *Mutter.*

THE ſixth Species of *Magicians* are called *Conſulters with familiar Spirits.* Theſe were a Set of People who either by Nature were furniſhed with, or by Art had acquired

quired the power of *Gaſtriloquy.*; for the Original is אוב ושאל, tranſlated by Biſhop *Walton*, *interrogans Pythonem*; but by the *Septuagint* much more properly Ἐγγαστρίμυθος. For אוב ſignifies *Uterus*, the Belly, as it is rendered, *Job* xxxii. 19. By the Help of which Faculty of ſpeaking in the Belly in a feigned Voice, and the Power of throwing it at a Diſtance, ſo as to make it ſeem to come from ſome other Place, it was no difficult Matter to perſuade the Ignorant, that the Perſon who was Maſter of this Art, was attended by a familiar Spirit to anſwer all his Queſtions. It is certainly a very wonderful and ſurprizing Talent, and in thoſe early Ages of the World, it is no wonder if ſuch Perſons ſhould be looked upon as having a Communication with ſome inviſible Being. Whoever has had an Opportunity of hearing a Perſon that was Maſter of this Faculty will be ſenſible of the Juſtneſs of the Deſcription given of it by the Prophet *Iſaiah.* xxix. 4. when he ſays, *And thou ſhall be brought down, and ſhalt ſpeak out of the Ground, and thy Speech ſhall be low out of the Duſt, and thy Voice ſhall be as one that hath a familiar Spirit, out of the Ground, and thy Speech ſhall* whiſper *out of the Duſt.* A. P. D. 798.

THE ſeventh Species of Magicians is called a *Wizard*, and is only another Name for the Perſon who hath a familiar Spirit, or the Power of *Gaſtriloquy*. The original Word is ידעני, which Biſhop *Walton* properly renders *Sciolus*, that is, a Pretender to Knowledge, being derived from ידע to *know*. And it is not much to be wondered at, if in thoſe ignorant Ages a Perſon endowed with the uncommon Faculty of *Gaſtriloquy* ſhould be looked upon,

and

A. P. D. 798. and eſteemed by the Vulgar, as a Perſon of more than ordinary Knowledge; it is therefore well rendered in *Engliſh* by the Word *Wizard* or *Wiſe-ard*. And that this was the ſame Sort of Perſon with one who pretended to have a familiar Spirit, is plain from hence, that they are always joined together, as *Lev.* xix. 31. xx. 6, 27. *Deut.* xviii. 11. 1 *Sam.* xxviii. 3, 9. 2 *Kings* xxi. 6. xxiii. 24. 2 *Chron.* xxxiii. 6. *Iſaiah* viii. 19. xix. 3. As alſo from hence, that *Iſaiah* deſcribes the *Wizard* in the ſame Manner as he does the Perſon that hath a familiar Spirit; for when he ſays, *And when they ſhall ſay unto you; Seek unto them that have familiar Spirits, and unto Wizards that* WHISPER *and mutter*, Iſaiah. viii. 19. he makes uſe of the ſame Word צפצף, which he does when he is deſcribing the Speech of one that hath a familiar Spirit, *Iſaiah.* xxix. 4. which Word properly ſignifies ſpeaking in a thin ſmall Voice like the *Chirping* of a Bird; or as the ſame Prophet otherwiſe expreſſeth it, like *the Chattering of a Crane, or a Swallow*, Iſaiah x. 14. xxxviii. 14.

THE eighth, and laſt Species of Magicians mentioned by *Moſes* in *Deut.* xviii. 11. is the *Necromancer*. Which in the Original ſignifies one that enquires from the Dead. Of one Species of which we have an Account given us by *Herodotus* (*z*) as practiced by the *Baræans* that where Inhabitants of *Libya*, who, he ſays, when they would divine, go to the Tombs of their Anceſtors, and after certain Prayers they lie down to ſleep; and ground their

(*z*) Herod. Melp.

Predictions.

Predictions upon the Dreams they have at thoſe Times. A.P.D.
But the Generality of *Necromancers*, I take to have been 798.
of the ſame Nature with thoſe who had the Talent of *Gaſtriloquy*, or ſet up for *Wizards*. Becauſe according to the Deſcription given by *Iſaiah* (*a*) the Perſon who pretended to have a familiar Spirit, or ſet up for a *Wizard*, threw his Voice in ſuch a manner as to make it ſeem to come *out of the Ground*. And therefore when in another Place he ſays, And when they ſhall ſay unto you, *Seek unto them that have familiar Spirits, and unto Wizards that peep and mutter*; he adds, *Should not a People ſeek unto their God?* Ought they to ſeek *for the Living to the Dead?* Iſaiah viii. 19. It is probable therefore, that for the greater Solemnity ſome of theſe *Gaſtriloquiſts* might frequent the Places where Perſons were buried, and pretend to conſult the Dead, and by anſwering themſelves *low out of the Duſt*, might ſeem to receive Anſwers from thence. Whence this Method, or Art of Divination, was called by the *Greeks*, *Pſycomantia quaſi* ψυχῶν μαντεία, *animarum Divinatio*; *& Necromantia quaſi* Νεκρῶν μαντεία, *Mortuorum Divinatio.* And therefore *Horace* when he is deſcribing the Practices of the two Witches, *Canidia* and *Sagena*, ſays:

——*Cruor in foſſam confuſus, ut inde*
Manes elicerent, animas reſponſa daturas.
Hor. Sat. l. 1. ſ. 8.

The only Inſtance we have indeed of any Perſons conſulting the Dead, and receiving real Anſwers from thence,

(*a*) Iſaiah 29. 4.

A.P.D. 798. is in the Caſe of *Saul*, who conſulted the Woman at *Endor*, who had a familiar Spirit, or the Power of *Gaſtriloquy*. For when *Saul* is repreſented enquiring for a Perſon that hath a familiar Spirit, the original Expreſſion is בעלת אוב *Dominam Pythonis*, as Biſhop *Walton* tranſlates it, but the *Septuagint* renders it Ἐγγαστρίμυθον; and it properly ſignifies one that is Maſter or Miſtreſs of *Ob*, or the Art of *Gaſtriloquy*. And when *Saul*'s Servants anſwered, that there was ſuch a one at *Endor*, the Expreſſion in the *Hebrew* is the ſame. And when *Saul* ſpoke to her, he ſaid, I pray thee divine unto me באוב *Ex ventre*; or according to the *Septuagint*, Ἐν τῷ ἐγγαστριμύθῳ. But the Difficulty is to account for her actually raiſing *Samuel* from the Dead, or producing a Spirit to repreſent him, which is the ſame Thing. In anſwer to which it is to be obſerved, that this was a very uncommon Event, and one that ſhe herſelf did not expect; for when the Spirit appeared unto her, ſhe herſelf was ſurprized; and when ſhe ſaw *Samuel*, ſhe cried with a *loud Voice*, 1 Sam. xxviii. 12. It is likewiſe to be obſerved, that when *Balak* (*b*) ſent for *Balaam* to come to him and curſe the Children of *Iſrael*, an Angel ſent from God appeared unto him, *Numb.* xxii. 5. 9. And when *Balak* would have had *Balaam* curſe the *Iſraelites*, he went to try what he could do by the Power of his Enchantments; which being over-ruled by the Influence of Almighty God, when he found upon the ſecond Trial that inſtead of Curſes, God *put the Words* of Bleſſing *in his Mouth*; having *no Power at all* left in himſelf, *to ſay*

(*b*) See Remarks in Part II. on Numb. 22. 1, &c.

any

any thing of his own, he was obliged to acknowledge that *no Enchantment* could prevail *againſt Jacob, neither any Divination againſt Iſrael,* Numb. xxii. 19, 38; xxiii. 3, 15, 23. And upon the third Trial when he found that God ſtill forced him to bleſs the *Iſraelites,* inſtead of curſing them; then it is obſerved, that *he went not as at other Times to ſeek for Enchantments,* Numb. xxiv. 1. Whence it appears that *Balaam* was a profeſſed Magician, and from Verſe the ſeventh it appears, that he practiſed the diabolical Arts of Divination for Reward. See alſo 2 *Pet.* ii. 15. *Jude* 11. It does indeed appear through the whole Hiſtory of *Balaam,* that he was a bad Man; for when God ordered him to go with the Meſſengers of *Balak,* provided the Men came to call him again the next Morning, *Numb.* xxii. 20. he nevertheleſs went of himſelf poſſibly without being called; but certainly with an evil Intent to comply with *Balak*'s Requeſt. *And the Angel of the Lord* therefore *ſtood in the Way as an Adverſary againſt him; becauſe he went,* i. e. with ſo much Eagerneſs to obtain the Honours promiſed by *Balak* for curſing the Children of *Iſrael,* Numb. xxii. 22. And after he had departed from *Balak,* he did not go and join the Children of *Iſrael,* but went among the *Moabites* and *Midianites,* and adviſed them to ſeduce the Children of *Iſrael* to Fornication and Idolatry, *Numb.* xxxi. 16. *Rev.* ii. 14. and was himſelf ſlain by the *Iſraelites* among the Worſhippers of *Baal-Peor,* Numb. xxxi. 8. Joſh. xiii. 22. And yet it is manifeſt nevertheleſs, that God was pleaſed upon an extraordinary Occaſion to manifeſt himſelf unto him; and to make A. P. D. 798.

A. P. D. 798. uſe of him as an Inſtrument to reveal his Will unto *Balak.*

OF the ſame Kind alſo we may look upon this Woman at *Endor* to be, who had a familiar Spirit, or the Power of *Gaſtrilcquy.* And when any one conſulted her, if it did not pleaſe God to interpoſe after an extraordinary Manner, ſhe then had Recourſe *as at other Times to her Enchantments* or Conjectures, and pretended to converſe with the Dead, by the Power of her Voice, which anſwered *out of the Ground*; and was in reality a Cheat as well as *Balaam*, though upon this extraordinary Occaſion it pleaſed God to aſſiſt her, as he did *Balaam*, by a miraculous Interpoſition, to inform *Saul* of his approaching Fate.

Now of all the various Species of Divination or Enchantment here enumerated, there is none that ſeems likely to be the Method practiſed by thoſe *Egyptian* Magicians, who were ſent for to vie with *Moſes*, except it be that of the fourth Species. Thoſe who poſſeſſed it are by *Moſes* called מכשפים, which the *Engliſh* Tranſlation renders *Sorcerers*, but which ought to be tranſlated *Juglers*; becauſe that their Enchantments are called לטיהם *Hidings* or *Juglings*. But when I conſider, that the Magicians are ſaid to have caſt down their Rods, which became Serpents; and to have turned the Water of the River into Blood; and to have brought forth Frogs; as well as *Moſes* and *Aaron*: And when I likewiſe conſider, that *Moſes* is ſaid to have been brought up in all the Learning of the *Egyptians*, of which this of the Art-Magic ſeems to have been the

the principal Excellency, ſince their *Wiſe-men* took their Denomination from thence; it ſeems to me more than probable, that *Moſes* would have detected them, if what they performed had depended purely upon Jugling. I cannot help therefore being of Opinion, that they were aſſiſted in their Juglings by ſome inviſible Beings. For had their Operations depended only on the ſlight of Hand, I can ſee no Reaſon why they might not have produced *Lice* as well as *Serpents*, or *Frogs*. But if we ſuppoſe them to have been aſſiſted by ſome inviſible Being, we may then account for the Ceſſation of their Miracles by aſcribing it to the over-ruling Power of God, who thought proper to reſtrain them from having any further Aſſiſtance. Had theſe Magicians not been ſtopped in the Performance of theſe ſtupendous Works till *Moſes* had taken the Duſt of the Earth, and made it a Boil and a Blane on Man and Beaſt; there might have been ſome Reaſon to ſuſpect that the producing of Serpents, Frogs and Lice, Animals with which the Land already abounded, might have been the Effect of ſome jugling Power, and the Slight of Hand. But God does not permit them to go even ſo far as this; nor does *Moſes* give the leaſt Hint as if they were only Deceivers, and were not aſſiſted by ſome ſupernatural Power; but only ſhews that the ſupernatural Power by which he acted was a ſuperior Power to that of the *Egyptian* Magicians. And therefore *Jethro*, when *Moſes* informed him afterwards of the Miracles he had performed, and of the wonderful Means by which he procured the Deliverance of the *Iſraelites*, rightly argues from thence, and ſays, *Now I know Jehovah is greater than all Gods:*

A. P. D. 798.

A.P.D. 798. *Gods: for in the Thing wherein they dealt proudly he was above them,* Exod. xviii. 11.

UPON which it may be obſerved, that in thoſe early Ages of the World, when the Almighty was pleaſed to communicate himſelf to Mankind in a more immediate, free, and ſenſible Manner, than he has in later Ages been pleaſed to do; in Dreams; and Viſions; and Prophecies; and the viſible Appearance of Angels; he was at the ſame Time pleaſed to permit evil Angels to exert themſelves alſo in a more viſible, powerful, and extraordinary Manner, than they have been indulged in of later Years: In order to try Mens Faith, and to prove them, to know whether they love the Lord their God, or have Pleaſure in Unrighteouſneſs. But at the ſame Time God *left not himſelf without Witneſs*; and therefore though he was pleaſed ſometimes to ſend his own Angels, and ſometimes to permit evil Angels (*c*) to aſſiſt wicked Men in foretelling ſome particular Events, or performing ſome wonderful Works: Yet theſe when they are compared with the prophetical Powers of God's true Prophets, or the wonderful Works performed by them, always appeared as nothing in the Eyes of the unprejudiced By-ſtander. Of which many Inſtances may be given, beſides this which is before us. And therefore the Magicians themſelves, when they found that they could not *bring forth Lice*, immediately cried out that this was *the Finger of God*, Exod. viii. 18, 19: Though *Pharaoh* who was a prejudiced Perſon, and

(*c*) See Deut. 13. 1, 2. Mat. 24. 24. 2 Theſ. 2. 9.

had

had no mind to part with ſuch a Number of Slaves, hard- A.P.D.
ened his Heart, and would not yet believe. 798.

HENCE alſo it came to paſs that when God withdrew the immediate Communication of his prophetical Spirit from the Children of *Iſrael*, as he ſeems to have done at the Death of *Malachi*; he likewiſe at the ſame Time reſtrained the prophetical Power of the *Teraphim*, Hoſ. iii. 4. and likewiſe took from the Heathen World, even that little Degree of prophetical Aſſiſtance, which he had permitted evil Angels to ſupply them with. For to this Purpoſe *Cicero* makes his Brother remark, when ſpeaking of the *Delphic* Oracle he ſays, *Nunquam illud Oraculum Delphis tam celebre & tam clarum fuiſſet, neque tantis donis refertum omnium populorum atque Regum, niſi omnis ætas oraculorum illorum veritatem eſſet experta. I am diu idem non facit* (*d*). And *Plutarch* in his Treatiſe *de Defectu Oraculorum* makes the ſame Remark; which he attributes partly *to the Abſence of thoſe demonical Spirits, which*, according to his Philoſophy, *might die or change their Place of Abode; either exiled by others more potent or upon ſome other Diſlike; and partly to ſome Alteration in the Soil*, which might not yield Exhalations of ſo divine a Temper, as in former Ages they had done. Which laſt ſeems alſo according to *Cicero* to have been the common Opinion, for he makes his Brother *Quintus*, when arguing upon this Topick, to ſay, *Poteſt autem vis illa terræ, quæ mentem Pythiæ divino afflatu concitabat, evanuiſſe vetuſtate, ut quoſdam exaru-*

(*d*) Cic. de Div. l. 1.

iſſe

A. P. D. 798. *iſſe amnes, aut in alium curſum contortos & deflexos videmus.* And in another Place, he ſays, *Credo etiam Anhelitus quoſdam fuiſſe terrarum quibus inflatæ mentes Oracula funderent. Atque hæc quidem Vatum ratio eſt.* But whatever was the Cauſe of this Alteration, it is manifeſt even from the Teſtimony of the Heathens, that the prophetical Power of the *Delphic* Oracle had ceaſed long before the Time of *Cicero*, which probably was from the Time at leaſt, if not ſooner, of God's withdrawing the Spirit of Prophecy from the Children of *Iſrael*, that he might not leave himſelf without Witneſs, and ſuffer the Devil or his Agents to triumph unrivalled, and without a Superior among the Sons of Men.

IT is alſo to be remarked, that when the Power of Miracles and Prophecy was again reſtored to *Iſrael* in the Perſon of *Jeſus*, that ſeveral Perſons in the Heathen World appeared at the ſame Time to have received a prophetical Aſſiſtance from evil Spirits; and that the viſible Power of the Devil upon Earth was again let looſe, and even enlarged, though ſtill kept inferior and in Subjection to the Power of God. Thus we read in particular in the Hiſtory of the Acts of the Apoſtles, that upon *Paul*'s firſt coming into *Europe*, while he was at *Philippi*, *a certain Damſel poſſeſſed with the Spirit of Divination, which brought her Maſters much Gain by Soothſaying, followed Paul, and cried ſaying, Theſe Men are the Servants of the moſt high God, which ſhow unto us the Way of Salvation, and this did ſhe many Days* (*e*). *But*

(*e*) Acts 16. 16.

Paul

Paul being grieved, and unwilling to have the Evidence of his Goſpel reſt upon ſuch Teſtimony, *turned and ſaid to the Spirit, I command thee in the Name of Jeſus to come out of her.* And he came out the ſame Hour. Nor did theſe evil Spirits confer only the Power of Prophecy to thoſe whom they poſſeſſed, but ſometimes endowed them with an extraordinary and ſupernatural Degree of bodily Strength. Thus we read, that when *Paul* was returned to *Epheſus*, certain of the vagabond *Jews* Exorciſts, took upon them to call over them which had evil Spirits, the Name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom *Paul* preacheth. And there were ſeven Sons of one *Sceva* a *Jew* and chief of the Prieſts, which did ſo. And the evil Spirit anſwered and ſaid, Jeſus I know, and *Paul* I know, but who are ye? And the Man in whom the evil Spirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that Houſe naked and wounded. In like manner, we read of a Perſon poſſeſſed with an unclean Spirit, who had his dwelling among the Tombs, and no Man could bind him, no not with Chains. For he had been often bound with Fetters and Chains; and the Chains had been plucked aſunder by him, and the Fetters broken in pieces. But Jeſus commanded the Spirit to come out of him, and the Man returned to his right Mind. And therefore Jeſus when he ſent forth his twelve Diſciples to preach his Goſpel, gave them *Power and Authority over all Devils.* Which Power continued in the Church as long as it pleaſed God to permit the viſible Power of the Devil to continue upon Earth. A.P.D. 79[8].

A. P. D.
798.

IN like manner, I apprehend, that it was by no means inconſiſtent with the Wiſdom or Juſtice of God in the Government of this World to let looſe the Power of the Devil at particular Times; and to permit him to aſſiſt the *Egyptian* Magicians in their לטיהם their *Hidings*, and *Coverings*, in order to produce Serpents and Frogs, &c. while he communicated ſuch a ſuperior Degree of power to *Moſes*, as might be ſufficient to convince the unprejudiced By-ſtander, that the inviſible Power which aſſiſted *Moſes* was ſuperior to that, which aſſiſted the Magicians. Since it is manifeſt, that a reaſonable Degree of Evidence is all that can in Juſtice be demanded to determine the Mind of a reaſonable free Agent; and to make the Merit or Demerit of his Actions a proper Subject for Rewards or Puniſhments.

BUT when *Pharaoh* found that the Magicians could neither produce Lice, nor remove thoſe that were produced by *Moſes*, *then Pharaoh called for Moſes and Aaron*, and ſaid as before about the Frogs; Intreat *Jehovah* that he may take away the Lice from me, and *I will let the People go*. Which when *Moſes* had performed then *Pharaoh* began to equivocate with *Moſes* and ſaid, *Go ye and ſacrifice unto God, but it muſt be in the Land* (*f*). That is, I will keep my Promiſe of letting the People go to Sacrifice to *Jehovah*, but they muſt not go out of the Land to do it. *And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the Abomination of the Egyptians to*

(*f*) Exod. 8. 25.

Jehovah

Jehovah our God; that is, Sheep and Oxen, which the *Egyptians* worſhipp'd as Gods, and therefore *abominated* to have them ſacrificed to other Gods. *Lo, ſhall we ſacrifice the Abomination of the Egyptians before their Eyes, and will they not ſtone us?* But *Pharaoh* when he found there was Reſpite *hardned his Heart, and hearkened not unto them*, Exod. viii. 19. In this Place I have tranſpoſed the twenty-fifth and twenty-ſixth Verſes of this Chapter into the Middle of the nineteenth Verſe. I have likewiſe added in the Petition about removing the Plague of Lice the Senſe neceſſarily requiring it. A.P.D. 798.

THEN *Jehovah* (*g*) ſaid unto *Moſes*, Riſe up early in the Morning, and ſtand before *Pharaoh*, (lo he cometh forth to the Water) and ſay unto him, Thus ſaith *Jehovah*, let my People go that they may ſerve me; elſe behold I will ſend Swarms of Flies upon thee, and upon thy Servants: that is, upon thee and on all thy *Egyptian* Subjects. See 1 *Sam.* xxix. 3. *Gen.* xxvii. 13. 2 *Sam.* viii. 2, 6, 8, 14. xi. 11, &c. &c. And therefore follows; And the houſes of the *Egyptians* ſhall be full of Swarms of Flies. And I will ſevere in that Day the Land of *Goſhen* in which my People dwell, to the End that thou mayeſt know that I am *Jehovah*. And tomorrow ſhall this *Sign*, or Miracle be: Miracles being here and in many other Places called Signs, becauſe their Uſe and Intent was, that they ſhould be a *Sign* or *Token* of the Power Omnipotent by which they were wrought

(*g*) The Order of the Verſes in this Part of the eighth Chapter ſhould be this: 20, 21, 22, 23, 24,—29, 30, 31, 28, 27, 32.

A. P. D. 7988. or as *Moſes* expreſſeth it, that Men might know that He was *Jehovah*. And *Jehovah* did ſo. Then *Pharaoh* called for *Moſes* and for *Aaron*, and ſaid, *I will let you go* out of the Land, *into the Wilderneſs, to ſacrifice to Jehovah your God*, if you will intreat for me that *Jehovah* may take away theſe *Swarms* from me. And *Moſes* ſaid, Behold, I go out from thee, and I will intreat *Jehovah* that the Swarms of Flies may depart; but let not *Pharaoh* deal deceitfully any more, in not letting the People go to Sacrifice to *Jehovah*. And *Moſes* went out from *Pharaoh*, and intreated *Jehovah*. And *Jehovah* did according to the Word of *Moſes*. Then *Pharaoh* ſaid, *I will let you go that ye may ſacrifice to Jehovah your God in the Wilderneſs*, as I promiſed you; *only you ſhall not go very far away*. Then ſaid *Moſes* unto him; *We will go three days Journey into the Wilderneſs, and ſacrifice unto Jehovah our God, as he ſhall command us*. But when *Pharaoh* ſaw there was Reſpite, he hardned his Heart at this Time alſo, neither would he let the People go ſo far. I have been more particular in the Relation of theſe two laſt Plagues, than I propoſe to be in the following ones, becauſe the Hiſtory of them as delivered in the Book of *Exodus* is ſomewhat confuſed. But whoever will give himſelf the Trouble of conſidering the whole Conduct of this Tranſaction between *Moſes* and *Pharaoh* will plainly ſee, that the Method in which I have related it muſt have been the real one.

THEN *Jehovah* (*b*) inflicted a Murrain upon all the

(*b*) Exod. 9. 1, &c.

Cattle

Cattle of the *Egyptians*, ſo that they all died. But the Heart of *Pharaoh* was hardned, and he would not let the People go. Then *Jehovah* ſaid unto *Moſes* and *Aaron*, Take to you Handfulls of Aſhes, and let *Moſes* ſprinkle it towards the Heaven in the Sight of *Pharaoh*. And they did ſo; and it became a Boil breaking forth with Blains, upon Man and upon Beaſt. And the Magicians could not ſtand before *Moſes*, becauſe of the Boil. But *Jehovah* hardned the Heart of *Pharaoh*, and he hearkned not unto them. A. P. D. 798.

AND *Jehovah* ſaid unto *Moſes*, Riſe up early in the Morning, and ſtand before *Pharaoh*, (probably as he went to bathe himſelf. See *Exod.* vii. 14. viii. 20.) and ſay unto him, Let my People go, or I will ſmite thee and thy People with Peſtilence, attended with Thunder, and Hail. And *Jehovah* did ſo. Then *Pharaoh* ſent and called for *Moſes* and *Aaron* and ſaid unto them, I have ſinned this Time: Intreat *Jehovah* that there be no more mighty Thundrings and Hail; and I will let you go, and you ſhall ſtay no longer. And *Moſes* did ſo. But when *Pharaoh* ſaw that the Rain and the Hail and the Thunder were ceaſed, he ſinned yet more, and hardned his Heart he and his Servants.

AND *Jehovah* (*i*) ſaid unto *Moſes*, Go in unto *Pharaoh* and ſay, If thou refuſe to let my People go, *to morrow will I bring the Locuſts into thy Coaſt: and they ſhall eat the Reſidue of that which is eſcaped, which remaineth unto*

(*i*) Exod. 10. 1, &c.

you

A.P.D. 798. *you of the Hail.* Which when *Moſes* had done, *he turned himſelf, and went out from Pharaoh.* And *Jehovah* ſaid unto *Moſes,* Stretch out thine Hand over the Land of *Egypt* for the Locuſts, that they may come up; and *Moſes* ſtretched forth his Rod over the Land of *Egypt,* and *Jehovah* brought an Eaſt-Wind upon the Land of *Egypt* all that Day, and all that Night; and when it was Morning, the Eaſt-Wind brought the Locuſts. And *Pharaoh*'s Servants ſaid unto him, How long ſhall this Man be a Snare unto us? *Let* THE MEN *go that they may ſerve Jehovah their God:* That is, Grant *Moſes* his Requeſt of taking the *Iſraelites* three Days Journey into the Wilderneſs; but let only *the Men* go, and detain the Women and Children as Hoſtages for their Return. Then *Pharaoh* called for *Moſes* and *Aaron* in haſte; and he ſaid, Now therefore forgive, I pray thee, my Sin only this once, that *Jehovah* may take from me this Death only, and I will let the People go. And he went out from *Pharaoh,* and intreated *Jehovah.* And *Jehovah* turned a mighty ſtrong Weſt-Wind, which took away the Locuſts, and caſt them into the Red-Sea: Whence it is plain, that the Red-Sea lay to the Eaſt of *Zoan,* where *Pharaoh* dwelt. And *Moſes* and *Aaron* were brought again unto *Pharaoh* in order to obtain the Performance of his Promiſe in letting the *Iſraelites* depart. Then ſaid *Pharaoh* unto him, Go ſerve the Lord your God; but who are they that ſhall go? And *Moſes* ſaid, We will go with our young and with our old, with our Sons and with our Daughters; for we muſt hold a Feaſt unto *Jehovah.* And he ſaid unto them, *May Jehovah be ſo with you, as I will let you go*

and

and your little ones. Which is a *Hebrew* Method of Denial in an ironical Way attended with a Curſe, being as much as to ſay, *May not Jehovah be with you; for I do not deſign to let you and your little ones both go.* But *go now* YE THAT ARE MEN, *to ſerve Jehovah; for that you did deſire.* But when *Moſes* refuſed to depart without having their Wives and their little ones along with them, then *Pharaoh* grew wroth, and *they were driven out from Pharaoh's Preſence.* And *Jehovah* hardned *Pharaoh*'s Heart ſo that he would not let the Children of *Iſrael* go. Whoever reads this Paſſage attentively as it is delivered in the tenth Chapter of the Book of *Exodus* will find that there are great Diſlocations in it, and that the Order in which the Verſes ought to be placed is, *ver.* 1, 2, 3, 4, 5, 6, 12, 13, 14, 15, 7, 16, 17, 18, 19, 8, 9, 10, 11, 20. D. P. A. 798.

THEN *Jehovah* ſent a Plague of thick Darkneſs (*k*), which laſted three Days. And *Pharaoh* called unto *Moſes*, and ſaid, Intreat for me that this Darkneſs may be removed, and I will let *you, and your Wives, and your little ones* go three Days Journey into the Wilderneſs to ſerve *Jehovah* your God. And *Moſes* did ſo. But when *Moſes* returned to obtain the Fulfilling of *Pharaoh*'s Promiſe, then *Pharaoh* ſaid, Go ye, ſerve *Jehovah*, let your little ones alſo go with you, as I promiſed, only let your Flocks and your Herds be ſtayed. And *Moſes* ſaid, Thou muſt *give us* alſo Sacrifices and Burnt-offerings, that we may ſacrifice unto *Jehovah* our God.

(*k*) Exod. 10. 21, &c.

Where

A.P.D. 798. Where it is manifeſt, that the Word *Give*, is made uſe of only to denote a Permiſſion to take, as the Word *Harden* was before, *Exod.* vii. 3, &c. made uſe of only to denote a Permiſſion to be hardned. For *Moſes* only deſired Leave to take their own Cattle along with them. And therefore ſays, Our Cattle alſo ſhall go with us; there ſhall not an Hoof be left behind: For thereof muſt we take to ſerve *Jehovah* our God. And *Pharaoh* ſaid unto him, Get thee from me, take heed to thyſelf, ſee my Face no more: for in that thou ſeeſt my Face, thou ſhalt die. And *Moſes* ſaid, Thou haſt ſpoken well, I will ſee thy Face again no more (*l*).

BUT before the laſt Miracle was performed, which prevailed on the *Egyptians* to drive the *Iſraelites* out of *Egypt*, God ſaid unto *Moſes*, Speak now in the Ears of the People, and let every Man *borrow* of his Neighbour, and every Woman of her Neighbour, Jewels of Silver and Jewels of Gold. And the Lord gave the People Favour in the Sight of the *Egyptians*, ſo that they lent unto them, and they ſpoiled the *Egyptians*, Exod. iii. 21, 22; xi. 2, 3; xii. 36. Where it is to be obſerved, that what the *Engliſh* Tranſlation renders *borrowed*, may as well be rendered *aſked*, or *begged*, in which Senſe the original Word is made uſe of, *Prov.* xx. 4; and therefore *Buxtorf* renders this Verb שאל *rogavit*, *petiit*, *mendicavit*. It is accordingly tranſlated

(*l*) Whence it appears that *Moſes* before he parted from *Pharaoh* told him of the next Plague that was to be inflicted on the Firſt-born Sons of the *Egyptians*; tho' it is not mentioned till the following Chapter. *Exod.* xi. 4—8.

lent,

by the *Septuagint*, αἰτησάτω, *petat*; and to the ſame Purpoſe it is rendered in the *Arabick* and *Syriack* Verſions, and the Targum of *Onkelos*. And what we render *lent*, is the ſame Word with that which was uſed before for *borrowing*, which is ſometimes uſed by the *Hebrews* to denote aſking till one obtains, in which Senſe this Word is uſed, 1 *Sam.* xx. 28. *Nehem.* xiii. 6. And therefore this Part of the Verſe ſhould be rendered, *So that they obtained what they aſked:* And they *ſpoiled* the *Egyptians*, that is, they looked upon this as ſo much *Spoil* taken from an Enemy; in which Senſe this Word is made uſe of, 2 *Chron.* xx. 25. Certain it is, that the *Egyptians* were greatly afraid of them, and glad to get rid of them at any Rate; they therefore *gave* them whatever they *aſked*, leſt their Refuſal ſhould be a Means of detaining them, and bringing more Plagues upon themſelves. A.P.D. 798.

JEHOVAH having informed *Moſes* of the laſt Plague which he intended to inflict upon *Pharaoh*, and declared that about Midnight, on the fourteenth of this Month, he would deſtroy all the firſt-born both of Man and Beaſt in *Egypt*, Exod. xi. 4; xii. 12, 17. He therefore inſtituted the Feaſt of the Paſſover, which was to be obſerved for the future on the fourteenth day of the Month *Abib* (*l*), which Month had from the Creation of the World to this Time been reckoned as the ſeventh Month of the Year, but from this Time forward was to be accounted as the firſt Month; in Commemoration of this Deliverance (*m*). The Obſervation of which Feaſt principally

(*l*) Exod. xii. 1—27. (*m*) Exod. xii. 2. xiii. 4. xxiii. 15. xxxiv. 18.

A.P.D. 798. conſiſted in taking a Lamb on the tenth of this Month, and keeping it unto the fourteenth Day of the ſame Month, and killing it *between the two Evenings*, and eating it roaſted *that very Night*. Then they were commanded to take ſome of the Blood of the Lamb, and ſtrike it on the two Side-poſts, and on the upper Door-poſts of the Houſes, wherein they ſhould eat it; that the deſtroying Angel, who came to kill the Firſt-born of the *Egyptians*, might not come into their Houſes to ſmite them. Whence it appears, that this Direction was given to *Moſes* ſome time before the tenth Day of this Month, that the *Iſraelites* might have Time to prepare their Lamb; as alſo to borrow, or rather *beg*, Jewels of Silver, and Jewels of Gold from their Neighbours. And hence alſo it appears, that the Paſſover ſhould be eaten on any Time of *the Night* on the fourteenth Day of the Month *Abib*. The Precept is plain and poſitive: Ye ſhall keep it untill the fourteenth Day of the ſame Month, and *ye ſhall kill it in the Evening*, or rather as it is in the Original, *between the two Evenings, and ye ſhall eat the Fleſh in that Night*. For as the *Jews* reckoned their civil Day conſiſting of twenty-four Hours from Sun-ſet to Sun-ſet, *Lev.* xxiii, 32. each Day conſiſted of two Evenings, one Night and one Day, properly ſpeaking. It was therefore ordered to kill the paſchal Lamb between the two Evenings, but they were to eat it that very Night. As ſoon therefore as the firſt Evening commenced which was at Sun-ſet, the Lamb ought to be killed, and if it was to be eaten that Night it ought to be roaſted immediately, and then eaten; which the *Iſraelites* accordingly did,

did, for they had eaten the Paſſover before their Depar- A. P.D.
ture from *Rameſes*, and yet they departed on the Night of 798.
the fourteenth Day.—Whence it is alſo manifeſt, that our Saviour eat the Paſſover according to the Form preſcribed by the Law of *Moſes*; for he eat it on the Night of the fourteenth Day of the Month, before he was betrayed by *Judas*, and taken Priſoner; but the *Jews*, miſled by their Traditions, did not eat it till the Evening following: And this is the Reaſon of that ſeeming Difficulty, how it came to paſs that after our Saviour had eaten the Paſſover with his Diſciples, and had been taken Priſoner in the Night, yet early in the Morning, when he was brought to *Pilate*, unto the Hall of Judgment, the *Jews* would not enter into the Judgment-Hall, leſt they ſhould be defiled; but that they might eat the Paſſover, *John*, xviii. 28. ſince any Defilement would have hindred their eating it for a Month, *Numb.* ix. 6—11.

ON the Night therefore of the fourteenth Day of the Month *Abib* towards Midnight *Jehovah* ſmote all the Firſt-born in the Land of *Egypt*, from the Firſt-born of *Pharaoh*, that ſat on the Throne, unto the Firſt-born of the Captive that ſat in the Dungeon. Then *Pharaoh* roſe up in the Night, he and all his Servants, and all the *Egyptians*, and he called for *Moſes* and *Aaron* by Night, and ſaid, Riſe up, and get you forth from among my People, *both you and the Children of Iſrael*; *Alſo take your Flocks, and your Herds, as ye have ſaid and be gone*, Exod. xii. 29—32.

UPON all which I ſhall only remark, that when

A.P.D. 798. *Abraham* came into *Egypt*, *Pharaoh* diſmiſſed his Wife *Sarah* upon the firſt Notice from God in a Dream, that ſhe was a married Woman. That two hundred Years afterwards, when *Joſeph* came into *Egypt*, and interpreted *Pharaoh*'s Dream, He immediately cried out, *This is a Man in whom is the Spirit of God*, and promoted him inſtantly in his Kingdom, although the *Egyptians* were at that Time ſo far corrupted with Superſtition and Idolatry, as to refuſe eating with the *Hebrews*; becauſe that was an Abomination to the *Egyptians*. But now in the Time of *Moſes*, which was about two hundred Years after this Tranſaction of *Joſeph*, *Pharaoh* and the reſt of the *Egyptians* were ſo far hardned in their idolatrous Superſtitions, and their Confidence in the Power of Art Magick was riſen to ſuch a Height, as to reſiſt the Admonitions of God, till *Pharaoh* and the reſt of his Servants began to feel the Power of the Almighty, as it were, in their own Perſons, by the Loſs of their Firſt-born. Then indeed did *Pharaoh* ſend them away, and with *a ſtrong Hand did drive them out of the Land*, as the Lord had promiſed to *Moſes*, Exod. iv. 1. For *the Egyptians were urgent that they might be ſent out of the Land, in haſte; for they ſaid, we be all dead Men*, Exod. xii. 33.

THIS Event came to paſs on the fourteenth Day of the firſt Month *Abib*, ſoon after Midnight, *Exod.* xii. 2—18; four hundred and thirty Years after the Promiſe made by God to *Abraham*, Exod. xii. 40, 41. And when *Moſes* was eighty Years of Age, *Acts* vii. 23, 30.

Now

NOW in order to underſtand rightly the Progreſs of the Children of *Iſrael* out of *Egypt*, it will be neceſſary to take Notice, that the Requeſt, which *Moſes* made unto *Pharaoh*, was to permit the Children of *Iſrael* (*n*), their Wives, and their little Ones, together with all the Cattle that belonged to them, to go (*o*) *by the way* of three days Journey into the Wilderneſs, to ſacrifice unto the Lord their God. *Pharaoh* would have permitted them to have ſacrificed (*p*) *in the Land*, but ſaid *Moſes*, It is not meet ſo to do; for we ſhall ſacrifice the (*q*) Abomination of the *Egyptians* to the Lord our God: Lo, ſhall we ſacrifice the Abomination of the *Egyptians* before their Eyes and will they not ſtone us? Whence it appears that this Wilderneſs unto which *Moſes* deſired leave to conduct the Children of *Iſrael* to ſacrifice to *Jehovah*, was not deemed to be *in the Land* of *Egypt*: But, being the Boundary between *Judea*, *Arabia*, and *Egypt*, was rather conſidered as belonging to *Arabia*. A. P. D. 79^{8}.

IT likewiſe appears, that this three Days Journey was to be ſpent in arriving at the Wilderneſs, becauſe *Pharaoh* when he had conſented to give them leave to go *by the Way* of three Days Journey into the Wilderneſs, yet expreſly objected againſt their going (*r*) *very far away*, that is, after they had arrived in the Wilderneſs, that they ſhould *not go very far away* in the Wilderneſs, before they performed their Sacrifices. Since had *Pharaoh*

(*n*) Exod. v. 3. x. 9, 25, 26. (*o*) So it is in the *Hebrew*. (*p*) Ex. viii. 25. (*q*) *i. e.* what the *Egyptians* abominate to have ſacrificed, that is, Sheep and Oxen. (*r*) Exod. viii. 27, 28.

underſtood

A.P.D. 798. underſtood the meaning of their Requeſt to be, to ſtop at the End of three Days Journey and to ſacrifice, there had been no Reaſon for this Salvo of *Pharaoh*'s, that they ſhould *not go very far away*.

AND as (*s*) Dr. *Pocock* obſerves, that there are four ſeveral Roads which lead from *Cairo* to the Wilderneſs, which City of (*t*) *Cairo* was probably the very City of *Rameſes*, that was inhabited by the *Iſraelites*; ſo is it probable that one of theſe Roads was then known by the Appellation of *the Way of three Days Journey* into the Wilderneſs. For though the Wilderneſs was at no very great Diſtance from *Rameſes*, yet as People in thoſe hot Climates, where there were no publick Inns, could not poſſibly travel faſt, being obliged to carry all their Proviſions along with them, as well as Water to quench their Thirſt; ſo they frequently for the ſake of meeting with Water, eſpecially if the Number of Travellers were large, and they had Children and Cattle along with them, would choſe to go about, rather than take the ſhorteſt Road. And as in one of theſe Roads there is a large Lake of Water at about ten Miles Diſtance from *Cairo*, ſo it is more than probable that for theſe Reaſons, it was that Road, though ſomething about, by which *Moſes* choſe to lead the *Iſraelites* to the Wilderneſs of *Etham*.

FOR as the Number of People which ſet out with *Moſes* was very great, amounting to *ſix hundred thouſand Men* of *Iſrael*, *beſides Children* (*u*), who had alſo with

(*s*) Poc. Trav. p. 154. (*t*) Shaw's Trav. p. 343. (*u*) Exod. xii. 37, 38.

them

them *a mixed Multitude* of Strangers that had married into their Tribes, or were Slaves to the richer *Iſraelites*, beſides *Flocks and Herds, and very much Cattle*: So, if we compute the whole Number of *Iſraelites*, Male and Female, adult Perſons and Children, according to the ordinary Proportion allowed in other Nations (*x*) of four to one between the Number of the whole People in a Nation, and thoſe Men fit to bear Arms; then the Number of the *Iſraelites* alone, of all Ages and Sexes, which went out of *Egypt* along with *Moſes*, will amount to two Millions four hundred thouſand Souls, which makes it reaſonable to believe, that *Moſes* choſe to take this Lake in his Road to the Wilderneſs. A. P. D. 798.

IT was about Midnight, on the fourteenth Day of the Month *Abib*, when the *Iſraelites* were ordered to depart from *Rameſes*; they muſt have therefore had ſome Place of Rendezvous appointed for them to meet at, the next Day. And tho' *Moſes* does not mention every Station where the *Iſraelites* halted, yet he generally mentions thoſe of the greateſt Note. He obſerves therefore, that *the Children of* Iſrael *journeyed from* Rameſes *to* Succoth (*y*), which ſignifies only *a Place of Tents*, which Name might have been given to ſeveral different Places, that were fit for that Uſe; ſome of theſe, according to Dr. *Shaw* (*z*), being at fifteen or twenty Miles diſtance from *Grand Cairo*, and now called *Dowars*. The Author of *the Journey from* Cairo *to* Mecca obſerves (*a*), that

(*x*) See Templeman's Tables. (*y*) Exod. xii. 37. (*z*) Shaw's Trav. p. 344. Alſo Poc. Trav. p. 155. (*a*) Rauwolf's Trav.

thoſe

A.P.D. 798. thoſe Perſons, who ſet out in the Caravans to go towards *Mecca*, generally aſſemble at one of theſe *Succoths*, or *Dowars*, which is about ten Miles, or five Hours Diſtance from *Cairo*. And it is by no Means improbable, that it was at this very *Succoth*, it being near the Lake already mentioned, that *Moſes* appointed the general Rendezvous of the *Iſraelites*.

IT is likewiſe obſerved by *Moſes*, that *the Children of Iſrael went up harneſſed out of Egypt* (*b*), which in the Margin of our *Engliſh* Bible is ſaid to mean *by five in a Rank*. But Dr. *Pocock*, who was formerly Profeſſor of the Oriental Tongues in *Oxford*, in his Miſcellaneous Notes, obſerves, from the Cuſtoms of the *Arabians*, that the original Word חמש, which literally ſignifies *Five*, rather denotes their being divided into five ſeveral Bodies, than their marching five in a Rank (*c*); ſo that the whole Corps was compoſed of an *Advanced Guard*, the *Right Wing*, the *Left Wing*, the *Rear Guard*, and the *Main Body*, in the midſt of which the Women and the Cattle were conducted. And it is more than probable that it was at this very *Succoth*, that *Moſes* began to *harneſs*, or marſhal his *Armies* or his *Hoſts*, as theſe People are juſtly called, *Exod.* vi. 26; vii. 4; xii. 41, 51. For it is to be obſerved, that they are only ſaid to have (*d*) *journey-*

(*b*) Exod. xiii. 18. (*c*) Five in a Rank is much too ſmall a Number to ſuppoſe an Army of 600,000 Men could poſſibly march in; for at that Rate if we allow the Ranks to be but 3 Feet aſunder, and a Mile to conſiſt of 2000 Yards, the Front and the Rear of the Army would be 60 Miles diſtant the one from the other. (*d*) Exod. xiii. 20.

ed

from *Rameſes* to *Succoth*, but that when *they* (*f*) *took their Journey from* Succoth, *they encamped in* Etham *at the Edge of the Wilderneſs*, before which Time being marſhalled into ſome Order, they were enabled when they arrived at *Etham* to form a regular Encampment. A.P.D. 798.

AT which Station being now arrived in the Wilderneſs, it is probable, that they reſted themſelves, and *kept their Feaſt*, and *offered Sacrifices unto* Jehovah *their God*; as they had asked Leave of *Pharaoh* to do. But when this was over, inſtead of returning back again to *Egypt*, or going ſtraight forward in the common Road from *Rameſes* to Mount *Sinai*, to which Place God had told *Moſes* (*g*) that he would bring the *Iſraelites*; they received freſh Directions from God, who ſpake unto *Moſes*, ſaying, *Speak unto the Children of Iſrael, that they turn and encamp before Pihahiroth, between Migdol and the Sea, over-againſt Baalzephon: before it ye ſhall encamp by the Sea* (*h*). The exact Situation of which Places cannot poſitively be determined, but certain it is, that they were ſome where near *the Sea*. Dr. *Shaw* rightly obſerves, that *Pihahiroth* in *Hebrew* ſignifies *the Mouth of* Hiroth, as it is tranſlated alſo by the *Septuagint*, Τὸ ϛόμα Ἐιρὼθ (*i*). It probably therefore was ſituated at the Entrance into ſome *Opening*; as a Door in *Latin* is called *Oſtium* from *Os* a Mouth, becauſe of its Opening; and as the Town ſituated at the Mouth of the *Tyber* was called *Oſtia*, becauſe the River there opened into the Sea; and therefore I ſup-

(*f*) Exod. xiii. 20. Num. xxxiii. 6. (*g*) Exod. iii. 12. (*h*) Ibid. xiv. 1. (*i*) Numb. xxxiii. 7.

A. P. D. 798. poſe this Place of *Hiroth* to have been ſituated where the Town of *Clyſma* afterwards ſtood *(k)*, on the Sea-Coaſt, at the lower End of a large Glin, or Opening, between the two Mountains (*l*) of *Jebel Attaka* on the North, and *Jebel Gewobee* on the South; and from which Town of *Clyſma*, *Philoſtorgius* ſays *(m)* it was, that the *Iſraelites* paſſed over on dry Ground to the oppoſite Shore. The Entrance into which Glin, or Opening, from *Egypt*, ſuits very well with the Information given by God to *Moſes*, when he ordered him to *turn and encamp before Pihahiroth. For Pharaoh will ſay of the Children of Iſrael they are entangled in the Land, the Wilderneſs hath ſhut them in:* The Entrance into this Paſſage between the two Mountains before-mentioned, being on the Right-hand of the common Road from *Rameſes* to Mount *Sinai*, about Mid-way (*n*) between *Rameſes* and the Red-ſea. And as this Road led them through a Valley between two Ridges of Mountains which terminated at the Red-ſea; when the Spies were returned to *Pharaoh* which he ſent to watch them, *and it was told the King of Egypt that the People fled* (*o*), and what Road they had taken; it was very natural for him to think, that they were *entangled in the Land*, ſo that they could not poſſibly eſcape him. It being impracticable, without a Miracle, for them ever to have eſcaped from *Pharaoh* by this Road,

(*k*) In this I find Dr. *Shaw* agrees with me in the Supplement to his Travels, publiſhed ſince this was written, p. 102. (*l*) Poc. Trav. p. 155. (*m*) Philoſ. l. 3. c. 6. (*n*) Dr. *Shaw* ſays, at about 50 Miles Diſtance from *Cairo*, but then he makes *Suez* at the North End of the Red-ſea to be about 90 Miles from *Grand Cairo*, Shaw's Trav. p. 345. (*o*) Exod. xiv. 5.

which

which led them to a Part of the Red-ſea, that was naturally impaſſable without Ships, with which they were unprovided. A. P. D. 798.

DR. *Pocock* imagines, that the *Iſraelites* did not *turn* out of the Common Road, till they had firſt reached as far as the North or North Eaſt Point of the Eaſtern Gulph of the Red-Sea; and that then they turned back again, and encamped were *Suez* now ſtands, with the Mountain of *Attakah* on their Right-hand. But it cannot be imagined, that *Pharaoh* would not have Spies to attend them; and when he had inſiſted upon it that they ſhould *not go very far away*, that he would not have purſued them long before he could have been informed of their being entangled in the Land near *Suez*. Nor can it be imagined that *Pharaoh*, had he overtaken them a *Suez*, would have ventured to have purſued them through the Sea with his Army, when he might eaſily have overtaken them only by going a very few Miles about. It is therefore more than probable that the *Iſraelites*, though they might have ſet out in the common Road, yet ſoon after their Arrival in the Wilderneſs, that they *turned* towards another, and purſued the *Derb Toueric*, as Dr. *Pocock* calls it, which paſſes between the two Ridges of Mountains, *Attaka & Gewoubee*. And what adds ſome Strength to this Conjecture is, that this Road, (*p*) as Dr. *Shaw*, affirms is alſo called by the Inhabitants of the Country *Tiah beni Iſrael*, that is, the Road of the Children of *Iſrael*, and that the Name *Attakah* which is gi-

(*p*) Shaw's Trav. p. 346.

A.P.D. 798. ven to one of theſe Mountains, ſignifies *Deliverance* as if it was called *the Mountain of Deliverance* from the wonderful Eſcape which the *Iſraelites* there met with from the Indignation of *Pharaoh*. And more than probable it was, that this Alteration of their Courſe towards this Road was undertaken early in their Flight, that *Pharaoh* might have Time enough, as ſoon as he was informed of their Flight, and of the Road they had taken, to purſue them and overtake them, according to the Purpoſe of God, by the Time they had arrived at the Red-Sea.

AND though *Moſes* and *Aaron* had gone to and fro from *Egypt* to *Mount Sinai* by the common Road, but were unacquainted with this Road by which God deſigned to work their *Deliverance*, it was therefore neceſſary that ſome Perſon ſhould be ſent to conduct them; and as *Pharaoh* was potent in Horſes and Chariots, and theſe ſix hundred thouſand Men with their Women and Children were all to march on Foot; it was neceſſary for them to march Night andDay, in order to eſcape from *Pharaoh*, and to reach the Red Sea before they were overtaken by him; and for theſe Reaſons it was that *Jehovah* ſent his (*q*) Angel to go *before them by Day in a Pillar of a Cloud; and by Night in a Pillar of Fire to give them Light, to lead them the Way, to go by Day and Night.*

(*r*) *AND when it was told the King of Egypt that the People fled: the Heart of Pharaoh and of his Servants was turned againſt the People, and they ſaid, Why have we done*

(*q*) Exod. xiii. 21; xiv. 19. (*r*) Ibid. xiv. 5, 6, 7.

this,

this, that we have let Iſrael go from ſerving us? And he made ready his Chariot, and took his People with him; and he took ſix hundred choſen Chariots, and all the Chariots of Egypt and Captains over every one of them. Sir *Iſaac Newton* in his Chronology of the *Greeks*, where he is comparing the Forces of the *Philiſtines* againſt *Saul* with thoſe employed by *Pharaoh* againſt *Moſes*, ſays, and yet " in the Days of *Moſes* all the Chariots of *Egypt*, with " which *Pharaoh* purſued *Iſrael*, were but ſix hundred. Whereas this ſeems to be ſuch a Miſtake, as is not common with that great Author, for the ſix hundred Chariots mentioned by *Moſes* are particularly ſpecified to have been *choſen Chariots*, which probably were only his Body Guard, and the reſt were divided into Troops and Companies with *Captains over them*; with which *Pharaoh* having purſued the *Iſraelites*, he (*s*) *overtook them encamping by the Sea, beſide Pihahiroth before Baalzephon.* A.P.D. 798.

Now though the Front of the Army may be ſuppoſed to be encamped on the Sea-ſhore before *Baalzephon*, the Rear of the Army muſt be greatly behind; and could not well be ſuppoſed to have been at leſs than ten or twelve Miles Diſtance from the Front. An Encampment for two Millions four hundred thouſand People requiring a Space of Ground of near twelve Miles Square. And in marching, if we ſuppoſe the Front-line to conſiſt only of an hundred Men, they will take up at leaſt twelve Miles in Depth. The *Iſraelites* therefore, when they found themſelves ſtopped by the Sea in their Front,

(*s*) Exod. xiv. 9.

and

A. P. D. 798. and purſued by the *Egyptians* in the Rear, *were afraid, and cried out unto Jehovah* (*t*). *And Jehovah ſaid unto Moſes, Lift up now thy Rod, and ſtretch out thine Hand over the Sea and divide it, and the Children of Iſrael ſhall go on dry Ground through the midſt of the Sea. And the Angel of God which* hitherto- *went before the Camp of Iſrael, removed and went behind them.* And the *Iſraelites* went into the midſt of the Sea, upon the dry Ground; *and the Waters were a Wall unto them on their right Hand and on their left* (*u*). Which is a demonſtrable Proof, that their Paſſage was not owing to an extraordinary Ebbing of the Tide; as *Joſephus* and from him Sir *Walter Raleigh* ſuppoſeth it to have been; becauſe in that Caſe it would not have been *as a Wall* on either Side of them.

AND the Angel (*x*) *of God which went before the Camp of Iſrael, removed and went behind them; and the Pillar of the Cloud went from before their Face, and ſtood behind them. And it came between the Camp of the Egyptians and the Camp of Iſrael; and it was a Cloud and Darkneſs to them, that they came not near the Iſraelites all the Night,* nor ſaw them moving away from before them: *but it gave Light by Night to theſe,* ſo that they were able to purſue their Journey croſs the Sea. But as the *Red Sea* is (*y*) ten Miles acroſs at this Place, where the *Iſraelites* are ſuppoſed to have paſſed, that is, from *Cly ſma* to the Springs of *Moſes*, which Dr. *Pocock* (*z*) ſays lie directly over againſt one another, the Rear of the Army had twenty

(*t*) Exod. xiv. 10, 15, 19. (*u*) Ibid. xiv. 22, 29. (*x*) Ibid. xiv. 19, 20. (*y*) Shaw's Trav. p. 348. (*z*) Poc. Trav. p. 138.

or

or twenty-two Miles to march before it could arrive ſafe on the oppoſite Shore; and as this could not poſſibly be be effected in one Night's Time, therefore when (*a*) *the Morning Watch came Jehovah looked unto the Hoſt of the Egyptians, and broke their Chariot-wheels, ſo that they drove them heavily*; till the *Iſraelites* were arrived ſafe on the oppoſite Shore. The *Egyptians* however continuing the Purſuit *went in after them, to the midſt of the Sea, even all Pharaoh's Horſes and Chariots and Horſemen. And Jehovah ſaid unto Moſes, Stretch out thine Hand over the Sea, and the Sea returned to its Strength when the Morning appeared* (*b*). Which muſt be underſtood of the ſecond Morning after the *Iſraelites* had entered upon paſſing the Red Sea; for then the *Iſraelites* will have had the Time of two Nights and one Day in which to paſs the Red Sea, before it cloſed on the Hoſt of *Pharaoh*: For it is plain from *Exod.* xiv. 20. that they entered it by Night; and when *Pharaoh* ſaw the Rear of the *Iſraelites* moving in the Morning he purſued them; but God broke his Chariot-wheels, ſo that he could not overtake them before Night; and the ſecond Morning *Pharaoh* being entered into the Red Sea, having probably ventured to purſue the *Iſraelites* before it was Light, then the Sea returned to its Strength as ſoon as all the *Iſraelites* were ſafe on ſhore: And *Jehovah overthrew the Egyptians in the midſt of the Sea; and Iſrael ſaw that great Work which Jehovah did upon the Egyptians: and the People feared Jehovah, and believed Jehovah and his Servant Moſes.* A.P.D. 798.

(*a*) Exod. xiv. 24. (*b*) Exod. xiv. 23—31.

I KNOW

A. P. D. 798.

I KNOW of no Heathen Writers who acknowledge the Deſtruction of the *Egyptian* Hoſt in the Red-ſea, except it be *Beroſus*, and *Artapanes*, as quoted by *Euſebius (q)*. *Diodorus* indeed ſays (*r*), that there was an antient Tradition among thoſe, who live near the *Ichthuophagi*, or *Fiſh-eaters*, on this Coaſt of the Red-ſea; that a Part of this Sea was once laid ſo dry by a great Reflux of the Sea, that the Bottom of it was quite bare, and remained ſo till the next Influx of the Tide. Which, on Account of the great Depth of the Sea in thoſe Parts, could not poſſibly have been effected by natural Cauſes; and therefore this Tradition muſt have ariſen from this remarkable Paſſage of the *Iſraelites*.

WHICH Fact, according to *Beroſus* as before-mentioned, came to paſs in the eighth Year of *Aſcatades*, A. P. D. 794. But according to the Account left us thereof by *Moſes*, it was A. P. D. 798, that is about four Years later than *Beroſus*'s Account. And indeed I cannot but think it ſomething very extraordinary to find the Chronology of the *Hebrew* Bible, and the Heathen Chronology of *Beroſus*, agree ſo nearly with Regard to the preciſe Time of this Event. Conſidering, that the Time of the Reigns of the Kings of *Babylon* is ſet down by *Beroſus*, and the Lives of the Patriarchs by *Moſes*, according to the round Number of Years, without mentioning the odd Months; which in the Space of near eight hundred Years may very well be allowed to make a Dif-

(*q*) Euſeb. Præp. l. 9. c. 27. (*r*) Diod. l. 3. c. 3.

ference

ference of four Years, between the Calculation of *Beroſus*, and the *Moſaical* Computation. A.P.D. 798.

I LIKEWISE cannot but think, that the Acknowledgment of this Fact by a Heathen Writer, who ſays, that he compiled his Book out of the antient Records of *Chaldea*, though he attributes the Drowning of the *Egyptians* to the Power of Art-magic, is very extraordinary, and adds no ſmall Weight to the Teſtimony of *Moſes*. It is likewiſe very remarkable that *Artapanes*, as quoted by *Euſebius* ſays (*c*), that the People of *Memphis* reported, that *Moſes* being well ſkilled in the Situation of the Coaſts, and the ebbing, and the flowing of the Tides, took that Opportunity of carrying the *Iſraelites* over the red-ſea; but that the People of *Heliopolis* relate this Fact quite otherwiſe: That *Moſes* being divinely inſpired ſtruck the Sea with a Rod, whereupon the Water gathering in a Heap on either Side he led his Forces dry throngh the Sea: But that when the *Egyptians* attempted to follow them, the Sea returning to its former Courſe entirely overwhelmed them. Now the People of *Heliopolis* who lived where theſe Wonders were performed, and who were themſelvs Sufferers by the Event, were much more likely to know the Truth of this Affair, then the *Memphites*, who lived on the other Side of the River *Nile*, and at a conſiderable Diſtance from the Scene of Action.

BUT though no Heathen Authors, except *Beroſus* and

(*c*) Euſeb. Præp. Ev. l. 9. c. 27.

A.P.D. 798. *Artaxanes*, mention the Deſtruction of *Pharaoh* in the Red-Sea: Yet ſeveral of them take Notice of the Departure of the *Iſraelites* out of *Egypt* about this Time. For (*d*) *Juſtin* in particular mentions from *Trogus Pompeius* that when the *Egyptians* purſued the *Iſraelites*, who were conducted by *Moſes*, they were forced by Tempeſts to return home again. Which poſſibly might be true with regard to thoſe in the Rear of the *Egyptian* Army who might eſcape. And *Tacitus* (*e*) ſays, that in the Reign of *Iſis* a Multitude of *Jews* left *Egypt*, and were conducted into a neighbouring Country, under the Command of *Hieroſolymus* and *Judeus*: But that others ſaid, they were driven out for being Lepers, and were conducted in their Journey by *Moſes* who was one of the Exiles. *Diodorus* ſays (*f*) in his fortieth Book, that in *Egypt* there were formerly Multitudes of *Strangers*, who uſed foreign Rites and Ceremonies in worſhipping the Gods, for which they were expelled *Egypt*; and under *Danaus*, and *Cadmus*, and other ſkilful Commanders, after great Hardſhips came into *Greece*, and other Places; but the greateſt Part of them came into *Judea*, not far from *Egypt*; a Country then uninhabited and deſert, being conducted thither by one *Moſes*, a wiſe and valiant Man, who after he had poſſeſſed himſelf of the Country, among other Things built *Jeruſalem* and the Temple. *Lyſimachus* another Heathen Writer, as quoted by *Joſephus* (*g*) gives us this Account of the Fact; "That in the Time of "*Bocharis* there were a Number of impure, and impi-

(*d*) Juſt. l. 36. c. 1. (*e*) Tacit. Hiſt. l. 5. (*f*) Diod. apud Photium in Biblioth. (*g*) Joſ. cont. Ap. l. 1. ſ. 34.

"ous

" ous People in *Egypt*; and that the King was adviſed A.P.D.
" by the Oracle of *Jupiter Ammon* to expel theſe Perſons, 798.
" and drive them into deſert Places. That theſe People
" thus ordered to Deſtruction, aſſembled themſelves to-
" gether; and took Counſel what they ſhould do, and
" determined that as the Night was coming on, they
" would *kindle Fires, and Lamps* and keep Watch.—That
" on the next Day there was one *Moſes* who adviſed
" them, that they ſhould venture upon a Journey; and
" go along a certain Road till they ſhould come to Places
" fit for Habitation. That he adviſed them to have no
" kind Regards for any Man; nor give good Counſel to
" any; but always to adviſe them for the worſt; and to
" overturn all thoſe Temples and Altars of the Gods
" they ſhould meet with." *Tacitus* ſeems to have taken his Account of the Origin of the *Jews* from this Hiſtory of *Lyſimachus*, as well as *Juſtin* (*b*) who takes Notice of thoſe perſons being infected by a Leproſy who were conducted out of *Egypt* by *Moſes*, but makes *Moſes* to be the Son of *Joſeph*.

FROM which Quotations however it manifeſtly appears, by the common Tradition of the Country at leaſt, that the Eſcape of theſe People was attributed to a *Fire at Night:* That they were Strangers in *Egypt*: That the Name of their Leader was *Moſes:* And that they were of a different Religion from the idolatrous Worſhip of *Egypt*.

(*b*) Juſt. l. 36. c. 2.

A.P.D. 798.

THE next Heathen Author I ſhall mention is *Manetho* an *Egyptian* Prieſt, who confirms the Account of the *Iſraelites* being led out of *Egypt* about this Time by the Conduct of *Moſes*; for ſpeaking of ſome impure and leprous People with which *Egypt* was infeſted, and which the King *Amenophis* was directed to expel out of *Egypt*, he ſays (*i*), "Theſe Men when they were gotten into *Aba-*
"*ris*, and found the Place fit for a Revolt; they appoint-
"ed themſelves a Ruler out of the Prieſts of *Heliopolis*,
"whoſe Name was *Oſarſiph*. And they took their Oaths
"that they would be obedient to him in all Things. He
"then in the firſt Place made this Law for them, that
"they ſhould neither worſhip the *Egyptian* Gods; *nor*
"*ſhould abſtain from any of thoſe ſacred Animals, which*
"*they have in the higheſt Eſteem; but kill and deſtroy*
"*them all*; and that they ſhould join themſelves to no
"Body, but thoſe who were of this Confederacy.

AND here I muſt beg leave to obſerve, that this Aſſertion of *Manetho*'s plainly ſhews, that the Reaſon why *Shepherds were an Abomination to the Egyptians*, Gen. xlvi. 34. was not on Account either of their Nation, as Enemies to the *Egyptians*, or their Profeſſion as Shepherds But becauſe they fed upon the Fleſh of thoſe *ſacred Animals which the Egyptians had in the higheſt Eſteem*: And offered up thoſe Animals in Sacrifice to their God which were an *Abomination to the Egyptians*, Exod. viii. 26.

(*i*) Joſ. cont. Ap. l. 1. ſ. 26.

MA-

A.P.D. 798.

MANETHO likewiſe ſays, " that it was reported " that the Prieſt, who ordained this Policy, and theſe " Laws was by Birth of *Heliopolis*, and his Name was " *Oſarſiph*, but that when he was gone over to theſe Peo- " ple his Name was changed, and he was called *Moſes*." He ſays alſo, that " upon this Revolt *Amenophis* the " then King of *Egypt*, ſent his Son *Sethos*, who was alſo " named *Rameſes* being but five Years old, to a Friend of " his, and went himſelf into *Ethiopia*. But that thir- " teen Years afterwards he came upon them out of *Ethio-* " *pia* with a great Army, and joyning Battle with theſe " Shepherds ſlew a great many of them, and purſued " them as far as the Bounds of *Syria* (*k*)."

THIS Fact therefore of the Purſuit of *Moſes* by *Pharaoh* towards *Syria* hapned, according to *Manetho*, when *Sethos* was eighteen Years of Age, and according to *Diodorus* as before quoted in the Time of *Danaus*. Now *Beroſus* ſays, that in the Reign of *Acherres* the Succeſſor of *Cenchres*, who was drowned in the Red-Sea by the Magick of the *Hebrews*, there were alſo two other Kings in *Egypt*, *Armæus* known by the Name of *Danaus*, and *Rameſes* known by the Name of *Egyptus*. And *Manetho* ſays, that theſe two were Brothers; and that *Sethos* was alſo called *Egyptus*, as well as *Rameſes*; whence it appears, that *Beroſus*, and *Manetho*, and *Diodorus* all agree as to the Time of this Fact; ſince if it hapned when *Sethos*, alias *Rameſes*, alias *Egyptus* the Brother of *Danaus*,

(*k*) Joſ. cont. Ap. l. 1. ſ. 28.

was

D. P. A. 798. was eighteen Years of Age, he might well come to the Crown ſome Time in the Reign of *Acherres*, who was the Succeſſor of *Cheneres*, who was drowned in the Red-Sea. For it is further to be obſerved, that theſe two Brothers *Egyptus* and *Danaus* were not Kings of the ſame Part of *Egypt* with *Cenchres* and *Acherres*: but that while *Acherres* was King of the *Lower Egypt* at *Zoan*, *Egyptus* and *Danaus* were Kings of *Chemis* in the *Upper Egypt*; for *Herodotus* poſitively ſays *(l)*, that *Danaus* was a *Chemite*. He was according to *Herodotus* dethroned by his Brother *Egyptus*, from whom he fled in Company with *Lynceus*, and ſailed into *Greece*.

IT may likewiſe be obſerved, that it was from this *Egyptus* that the Kingdom of *Egypt* afterwards obtained that Denomination, by which it has been ever ſince known. And as *Herodotus* poſitively ſays (*m*), that it was the *Thebais* only which was originally called by that Name, hence it manifeſtly appears, that *Egyptus* was King only of the *Upper Egypt*, from whence the River which paſſed through that Region being alſo called the River of *Egyptus*, it afterwards communicated its Name to the whole Region through which it flowed. And then the Name of the *Nile* was given for Diſtinction ſake to the River, from one of the Kings of *Egypt* whoſe Name was *Nilus*, or *Nilæus* (*n*); who lived after the *Trojan* War and cut the Coutry into Variety of Canals, and made the River more commodious than formerly: For *Egypt* at the Time of the War of *Troy* is mentioned

(*l*) Herod. l. 2. (*m*) Ibid. (*n*) Diod. l. 1. c. 2.

in

in *Homer* (*o*) by the Name of *Æthiopia*, and the River *Nile* by the Name of *Egyptus*. In the Time of *Joſhua* the *Hebrew* Name of the River *Nile* was *Siher* or *Sicher*, Joſh. xiii, 3. Which Name was given it from the muddy Colour of its Waters, at the Time of its Encreaſe; being derived from the radical Word שָׁחַר *Shachar Niger fuit, denigratus eſt*, whence it was called by the *Greeks* Μέλας; And hence *Virgil* ſpeaking of the River *Nile* calls it, *Coloratis Amnis devexus ab Indis.* And further ſays, *Et viridem Egyptum nigra fœcundat Arena* (*p*). And *Servius* in his Notes on this Verſe ſays, *Nam antea* Nilus Melo *dicebatur.* This Name of *Siher*, was alſo continued to it in *Judea* to the Times of *Iſaiah* (*q*), and *Jeremiah* (*r*). Which laſt Prophet takes Notice of one very remarkable Quality of the Water of the River *Nile*, which I cannot forbear mentioning, and that is the extream Sweetneſs and Delicacy of its Taſte; which was ſo remarkable in the Time of *Peſcenius Niger*, that when his Soldiers murmured for Want of Wine, he is reported to have anſwered them, *What? crave you Wine and have the Water of the Nile to drink?* Which Mr. *Maillet* (*s*) who lived ſixteen Years Conſul for the *French* Nation at *Grand Cairo*, confirms, and ſays is ſo great, that it is grown to be a common Proverb, that whoever has once taſted it will ever after pine for it. The Prophet therefore when he is blaming the Children of *Iſrael* for going ſo frequently into *Egypt*, and there learning the Practice of Idolatry, ſays, *And now what haſt thou to do in the* A.P.D. 798.

(*o*) Hom. Odyſ. l. 4. & l. 14. (*p*) Virg. Geor. 4. 291, 293.
(*q*) Iſa. xxiii. 2. (*r*) Jer. ii. 18. (*s*) Mail. Deſ. de Eg. p. 15.

Way

A. P. D. 798. *Way of Egypt? To drink the Waters of Sihor?* As if this was then a common Excuſe, and thought a ſufficient Apology for going into *Egypt*, even ſo long ago as the Times of the Prophet *Jeremiah*.

HERE end thoſe Remains which we have of the Hiſtory of *Beroſus*, and here I ſhall therefore conclude this Part. To which I ſhall only add, that I cannot help thinking, that that Part of the Hiſtory of *Oſiris*, which mentions his Deſtruction by *Typhon*; and of the Lamentations of *Iſis* for the Loſs of her Huſband, as alſo her great Diſtreſs in not being able to find his Body which was thrown into the Sea; took its Origin from the Deſtruction of *Pharaoh* and his Hoſt in the Red-Sea. Of which Opinion the Tradition mentioned by *Tacitus*, that it was in the Reign of *Iſis* that a Multitude of *Jews* left *Egypt*, and were conducted into a neighbouring Country under the Command of *Hieroſolymus* and *Judeus*, is a ſtrong Corroboration. Which Story by adding thereto ſome of the remarkable Fables belonging to ſome of their ancient Heroes, was in after Ages wrought up into a fabulous Hiſtory, either by the *Arabians* themſelves, who to this Day (*t*) continue fond of ſupporting their Evenings Converſation with fictious Stories and wonderful Narrations; or elſe by ſome of the Poetical *Greeks*, who viſited *Egypt*, and whoſe Genius for mythological Writing has almoſt corrupted all ancient Hiſtory. For *Plutarch* acknowledges (*u*) that *Typho* was the known Emblem of

(*t*) Pocock's Trav. (*u*) Plut. de Iſid. & Oſir.

the

the Sea, and indeed the very Origin of this Name being derived from the *Greek* Word, τύφομαι *Fumo*, ſeems to confirm it, and what is very remarkable is, that this *Typho* whenever he was repreſented by an Image was always (*x*) painted *Red.* Now it is impoſſible to give any other Reaſon, why this Emblem of the Sea into which the Body of *Oſiris* was thrown ſhould be painted Red, but becauſe the Name of the Sea in which *Oſiris* was loſt, was the *Sea of Edom*, which Word ſignifies *Red*, and from whence that Sea has ever ſince been vulgarly called the *Red-Sea.* A.P.D. 798.

(*x*) Plut. de Iſid. & Oſir.

The End of the FIRST PART.

THE CHRONOLOGY OF THE HEBREW BIBLE VINDICATED, *&c.*

PART II.

A Continuation of the Hiſtory of the Iſraelites, *together with an Illuſtration of all the difficult Paſſages in the Books of* Exodus, Leviticus, Numbers *and* Deuteronomy.

THE Children of *Iſrael* having paſſed thro' the Midſt of the Sea, upon the dry Ground, while *the Waters were a Wall to them on their Right-hand, and on their Left (a).* And the *Egyptians* having purſued after them, even all *Pharaoh*'s Horſes, his Chariots and his Horſemen; the Sea returned to its Strength, and *Jehovah* overthrew the *Egyptians* in the Midſt of the Sea.

AND

(a) Exod. 14. 22—27.

AND when *Iſrael ſaw the Egyptians dead on the Sea ſhore*; (*b*) they gathered up the Weapons of the *Egyptians* (*c*) that were brought to ſhore by the Waves of the Sea. And *Moſes* compoſed a Song of Thankſgiving for this wonderful Deliverance, which according to *Joſephus* was in *Hexameter* Verſe.

THE *Iſraelites* therefore being now ſafe from the Purſuit of the *Egyptians*, and having reſted and refreſhed themſelves, and furniſhed themſelves with Water at thoſe Springs which have ſince been called from thence the Springs of *Moſes*; near which Place it was, according to the Tradition of the Inhabitants of that Country (*d*), that the *Iſraelites* landed. Then *Moſes* brought *Iſrael from the Red-Sea, and they went out* from the Coaſt of the Sea, *into the Wilderneſs of Shur* (*e*). Which Wilderneſs of *Shur*, or *Sdur*, as it is now called, is alſo the ſame Wilderneſs with that into which the *Egyptians* entered at *Etham*, at the End of their three Days Journey from *Rameſes*, and was therefore called by *Moſes*, Num. xxxiii. 8. *the Wilderneſs of Etham*. Which Wilderneſs is of vaſt Extent, and had ſeveral Denominations given it according to the different Places of Note on which it bordered, for it not only ſurrounded the northern Point of the Weſtern Gulph of the Red-Sea; but was alſo the Boundary between *Egypt*, *Paleſtine*, and *Arabia Petræa*. That this Wilderneſs of *Shur* or *Etham* bounded on *E-*

(*b*) Exod. 14. 30. (*c*) Joſ. Ant. l. 2. c. 16. (*d*) Pocock. Trav. p. 156. (*e*) Exod. 15. 22.

gypt is plain, not only from what has been already ſaid; but alſo, becauſe this Wilderneſs is deſcribed by *Moſes*, Gen. xxv. 18. under the Denomination of *Shur, that is before Egypt.* And by *Samuel* (*f*) it is called *Shur that is over againſt Egypt.* That it extended near *Paleſtine* is plain from *Hagar's* being found *by the Angel* (*g*) ſoon after ſhe had left her Miſtreſs at *Beerſheba, in the Wilderneſs by the Fountain in the Way to Shur.* That it not only bordered, but penetrated into *Arabia Petræa*, is plain from the *Iſraelites* going into it ſo ſoon after their landing on the Eaſtern Shore of the Red-Sea; and from the Deſcription given of it by Dr. *Pocock*, (*h*) who ſays, that "the Wilderneſs of *Shur* might be the South Part of the "Wilderneſs of *Etham*, for about ſix Hours from the "Springs of *Moſes*, (where according to the Tradition of the Country the Children of *Iſrael* landed, being directly over againſt *Clyſma*, or *Pihahiroth*,) "is a Winter Torrent "called *Sedur* (or *Sdur*) and there is a Hill higher than "the reſt, called *Kala Sedur*, (the Fortreſs of *Sedur*) from which this Wilderneſs might have its Name. It was alſo called *the Wilderneſs of Edom*, becauſe it bordered all along on the Northern Limits of the Land of *Edom*, which was part of *Arabia Petræa*, even as far as the Coaſt of the *Aſphaltic* Gulph, or Dead Sea: As appears from the Obligation the Kings of *Judah*, *Samaria* and *Edom* were under to take *a Compaſs of ſeven Days Journey through the Wilderneſs of Edom* (*i*), when they went to

(*f*) 1 Sam. 15. 7. (*g*) Gen. 16. 7. (*h*) Poc. Trav. p. 156.
(*i*) 2 Kings 3. 8, 9.

attack

attack the King of *Moab*, who inhabited the Eaſtern Coaſt of the Dead Sea.

AND now the *Iſraelites* being conducted by *Moſes* into the Wilderneſs of *Shur*; *they went*, ſays he, (*k*) *three days in the Wilderneſs and found no Water. And when they came to Marah they could not drink of the Waters of Marah, for they were bitter, therefore the Name of it was called Marah.* Not that we are to conclude from hence, either that the *Iſraelites* reached *Marah* in three Days after they arrived in the Wilderneſs of *Shur*; or that they met with no Water till they came to *Marah*; (*l*) *Marah* being forty Miles from their landing Place: which is too great a Journey for ſo numerous an Hoſt to march in three Days, unleſs in a Caſe of Life and Death, when they were purſued by an Enemy, and marched Night and Day. But that they marched three Days in the Wilderneſs, where they found no Water, which Wilderneſs reached about 15 Miles (*m*) South from the Place of their landing: which is as much as ſuch a Hoſt could well march in three Days Time. And (*n*) Dr. *Pocock* obſerves,

(*k*) Exod. 15. 22. (*l*) Pocock. Trav. p. 156. ſays, that *Le Marah* is ſixteen Hours South of the Springs of *Moſes*.

(*m*) Dr. *Pocock* calls it ſix Hours travelling from the Springs of *Moſes* to the End of the Wilderneſs, *p.* 156. And Dr. *Shaw* in his Preface to his Travels takes Notice, that "the Horſes and Camels of "thoſe Countries generally keep one conſtant Pace, the latter at the "Rate of two Miles and a half, the other of three geographical Miles "an Hour." And Dr. *Pocock* travelled on a Camel, p. 130, 138.

(*n*) Ibid. p. 139.

that

that in about an Hour's travelling, after he had got out of the Wilderneſs of *Shur*, he came to a Place full of Shrubs; and in an Hour after came to the Bed of a Winter Torrent, called *Ouardan*, about a quarter of a mile Weſt from the Road. In which Torrent is the Spring of *Ouardan* where if they dig a Hole three Feet deep, the Water comes plentifully into it, probably, ſays he, from the Sea: The Water ſeemed rough, but not Salt. Here therefore we may ſuppoſe, that *Moſes* certainly encamped in order to refreſh and water his Army. And from thence marched on afterwards towards *Marah* about the Diſtance of eight Hours or twenty miles, Southward from the Torrent *Ouardan*. Where Dr. *Pocock* ſays (*n*), there is a Mountain known to this day by the Name of *Le Marah*, and towards the Sea is a Salt Well called, *Birhammer*. Which is probably the Place where the *Iſraelites* found the bitter Water mentioned by *Moſes*; the original Word *Marah* ſignifying any Kind of diſagreeable Taſte.

AND the people murmured againſt Moſes, ſaying, What ſhall we drink? And he cried unto Jehovah, and Jehovah ſhewed him a Tree, which when he had caſt into the Waters the Waters were made ſweet (*o*). The Author of the Book of *Eccleſiaſticus* ſeems to think, that this was a natural Effect of the Wood of that Tree; for ſays he (*p*), *was not the Water made Sweet with Wood that the Virtue thereof might be known?* Whereas this Operation of the Wood upon the Water ſeems rather to have been Supernatural; Since it is obſerved by *Moſes* (*q*), that God made

(*n*) Poc. Trav. p. 156. (*o*) Exod. 15. 24. (*p*) Eccluſ. 38. 5.
(*q*) Exod. 15. 25, 36.

a ſtatute and an Ordinance *there* with the Children of *Iſrael*, and proved them; and ſaid if thou wilt diligently hearken to the Voice of *Jehovah* thy God, and wilt do that which is righteous in his Sight, and will give Ear to his commandments, and keep all his Statutes; I will put none of thoſe Diſeaſes upon thee, which I brought upon the *Egyptians:* For I am *Jehovah that healeth thee.* Whence it is more than probable, that this was a miraculous Operation wrought in Confirmation of the Covenant made between God and his People; and was given as an Earneſt of the *Healing* Power of *Jehovah*. *Joſephus*, who is not overfond of Miracles, ſays, that *Moſes* purified the Water by obliging the ſtrongeſt of the *Iſraelites* to drain the Well; and told them that when the greateſt Part was drawn up, the Remainder would be fit to drink. As if the Bitterneſs or Saltneſs of the Water was owing to its ſtagnation, and not to the Soil or the natural Taſte of the Mineral through which it paſſed. But in this as in many other Caſes he ſpeaks without Foundation; for certain it is, that in many Places of that Country the Water is always *bitter*, let the Paſſengers draw it as often, or as much at a Time, as they pleaſe. As for Example at *Suez*, and *Adjeroute* (*p*), and from the Caſtle of *Nahhal* to *Abiar Alaina* (*q*), which lies in the Paſſage between the two Gulphs of the Red-Sea, there is no Water to be found, but what is bitter or brackiſh.

AND they removed from Marah, and came unto Elim; and in Elim were twelve Fountains of Water, and

(*p*) Poc. p. 132, 133. (*q*) Journey to Mecca.

threeſcore

threeſcore and ten Palm trees; and they pitched there (*r*).
" Now Dr. *Pocock* obſerves (*s*), that about four Hours,
" or ten Miles, South of *Marah* is the Winter Torrent
" of *Corondel*, in a very narrow Valley, full of Tama-
" riſk Trees, and that there is tolerable Water about half
" a Mile Weſt of the Road. Beyond this, ſays he, about
" half an Hour, or little more than a Mile, is a Winter
" Torrent called *Dieh Salmeh*, and an Hour or two fur-
" ther, i. e. about three or four Miles, is the Valley or
" Torrent of *Wouſſet*, where there are ſeveral Springs of
" Water that are a little Salt. I am inclined, continues
" he, to think that one of them, but rather *Corondel*, is
" *Elim*, becauſe it is ſaid afterwards, *they removed from*
" *Elim and encamped at the Red-Sea* (*t*); and the Way
" from *Corondel* to go to the Valley of *Baharum* is Part
" of it near the Sea; where I was informed there was
" good Water, and ſo probably the *Iſraelites* encamped
" there."

BUT Dr. *Shaw* (*u*) ſuppoſes " *Elim* to have been upon
" the Northern ſkirts of the deſert of *Sin*, two Leagues
" from *Tor*, and near thirty from *Corondel*. Where
" he ſaw no more than nine of the twelve Wells that are
" mentioned by *Moſes*, the other three being filled up by
" thoſe Drifts of Sand which are common in *Arabia*.
" Yet this Loſs, ſays he, is amply made up by the great
" Encreaſe of the Palm Trees, the Seventy having been
" propagated into more than two thouſand. Under the

(*r*) Num. 33. 9. Exod. 15. 27, (*s*) Poc. Trav. p. 350.
(*t*) Num. 33 10. (*u*) Shaw's Trav. p. 156.

" Shade

" Shade of theſe Trees is *the Bath of Moſes*, which the " Inhabitants of *Tor* have in great Veneration; acquaint- " ing us, that it was here that *Moſes* himſelf, and his " particular Houſhold were encamped.

Now tho' it is certainly of no great Moment to Religion to determine which of thoſe Places was the *Elim* of *Moſes*, yet as it would be too great a Reſtraint on the Labours of the Studious, not to indulge them ſometimes in Enquiries of meer Curioſity; I ſhall take the Liberty of aſſigning my Reaſons, why I prefer the Situation aſſigned by Dr. *Pocock* for *Elim* to that which is aſſigned by *Shaw*. For with regard to Dr. *Shaw* (*x*) the Force of his Argument depends chiefly on the Number of Wells, which comes nearer the Number of Wells mentioned by *Moſes*, than the Number of Wells mentioned by Dr. *Pocock* as being near *Corondel*. For ſays the former (*y*), I ſaw no more than nine of the twelve Wells that are mentioned by *Moſes*, the other three being filled up by thoſe Drifts of Sand which are common in *Arabia*. But the Argument made uſe of by Dr. *Pocock* ſeems to me effectually to determine the Affair, and that is, that *Moſes* ſays, that after the *Iſraelites removed from Elim they encamped near the Red Sea*. Now if *Corondel* be ſuppoſed to have been the *Elim* of *Moſes*, this Account is conſiſtent with the geographical Situation of the Country in going between *Corondel* and Mount *Sinai*; whereas whoever is once arrived at the Bath of *Moſes* muſt go out of his Way to Mount *Sinai*, every Step that he takes towards the Red-Sea. And the ſame Argument which

(*x*) Shaw's Trav. p. 348. (*y*) Poc. Trav. p. 138.

Dr. *Shaw* makes uſe of in accounting for the ſtopping up three of the Wells near the Bath of *Moſes* will ſerve equally to account for ſtopping up the eleven near *Corondel.* I am likewiſe further inclined to think, that this Place of *the Bath of Moſes* is not *Elim*, becauſe according to *Moſes*'s own Account, the *Iſraelites* removed from *Elim*, and encamped by the Red-Sea, and removed from the Red-Sea again, before they came to the Deſert of Sin, *which is between Elim and Sinai* (*z*): Whereas the *Bath of Moſes* is actually in the Deſert of *Sin*, or at leaſt, according to Dr. *Shaw*'s own Account of it (*a*), on the Northern Border of it. It is likewiſe to be obſerved, that the *Iſraelites came unto the Wilderneſs of Sin on the fifteenth Day of the ſecond Month* (*b*) after their Departure out of the Land of *Egypt*; and that they did not arrive at *the Wilderneſs of Sinai* till the fifteenth Day of the third Month: and it is hardly to be thought that they ſhould make ſuch extravagant Haſte as to come in one Month from *Rameſes* to the Bath of *Moſes*, and then to loiter a whole Month in going from that Part of the Deſert of *Sin*, to the Wilderneſs of *Sinai*; which according to Dr. *Shaw*'s own Account are almoſt contiguous. For, ſays he, we have a diſtinct View of Mount *Sinai* from *Elim*, that is, from the Place which he calls *Elim.*

1ſt Year, 2d Mon. 15th Day. *AND they removed from Elim*, ſays *Moſes*, *and encamped by the Red-Sea. And they removed from the Red-*

(*z*) Exod. xvi. 1. Numb. xxiii. 10, 11. (*a*) Shaw's Trav. p. 350.
(*b*) Exod. xvi. 1.

Sea,

Sea, and encamped in the Wilderneſs of Sin; which is between Elim and Sinai, on the fifteenth Day of the ſecond Month after their departing out of the Land of Egypt (*c*); that is, in exactly one Month's Time after their Departure from *Rameſes*. Now as one Road from *Corondel* to Mount *Sinai* is through the Valley of *Baharum*, to get to which you muſt firſt turn towards the Red-Sea, and then quit the Sea again before you arrive in the Valley of *Baharum*, I apprehend this Valley of *Baharum* to be that Part of the Deſert of *Sin*, or *Zin*, or *Tſin*, as it is in the Original, at which the *Iſraelites* firſt arrived after their Departure from *Elim*. Which Wilderneſs of *Zin* was of vaſt Extent, and was a common Appellation that was ſometimes given to the whole Wilderneſs, that extended over that Promontory of Land in which Mount *Sinai* ſtood; and was bounded on its Eaſtern and Weſtern Sides by the two Gulphs of the Red-Sea, the *Elanick* and *Heroopolitick* Gulphs; and on the North by the *Black Mountains* of *Ptolemy* (*d*), which according to that learned Geographer extended from this Promontory, or Bay of *Paran*, as he calls it, almoſt all the Way to *Judea*; and as the Wilderneſs of *Shur* was ſometimes called the Wilderneſs of *Etham*, and ſometimes the Wilderneſs of *Edom*: So this Wilderneſs of *Zin* was ſometimes called by the Name of the Wilderneſs of *Paran*, and ſome-

(*c*) Numb. xxxiii. 10, 11. Exod. xvi. 1.

(*d*) Διατείνει δὲ ἐν τῇ χώρᾳ τὰ καλούμενα μελανὰ ὄρη ἀπὸ τοῦ κατὰ Φαρὰν μύχου, ὡς ἐπὶ τὴν Ἰουδαίαν. Portenduntur in Regione montes, qui Nigri appellantur, à Sinu qui juxta Pharan eſt quaſi ad Judæam.

times the Wilderneſs of *Kadeſh*; becauſe thoſe two Places were both ſituated in it. That this Wilderneſs of *Zin* extended itſelf over the whole Promontory is plain from hence, that the *Iſraelites* now in their Paſſage along the South-weſt Part of it; that is, between *Elim* and Mount *Sinai*, paſſed through a Part of the Wilderneſs of *Zin*. It likewiſe appears, that when the *Iſraelites* were in *Kadeſh*, towards the North-weſt Part of the Promontory, they were alſo ſaid to be in the Wilderneſs of *Zin*; as for Example, when the Spies were deputed to go from *Kadeſh* to ſearch out the Land of *Canaan*, it is ſaid, *So they went up, and ſearched the Land, from the Wilderneſs of Zin, unto Rehob* (*e*). Again; Near forty Years after this when the Children of *Iſrael* in their Wanderings came from *Eziongeber* to *Kadeſh*, *Moſes* ſays, *They came from Eziongeber, and pitched in the Wilderneſs of Zin, which is Kadeſh* (*f*). And when at the ſame Time the People of *Iſrael* rebelled againſt *Jehovah* at *Kadeſh* becauſe they wanted Water, it is ſaid, *Then came the whole Congregation into the Deſert of Zin in the firſt Month, and they abode in Kadeſh; and there was no Water for the Congregation* (*g*). And when *Jehovah* is afterwards recapitulating this Affair, he ſays, *For ye rebelled againſt my Commandment* (*in the Deſert of Zin, in the Strife of the Congregation*) *to ſanctify me at the Water, before their Eyes; that is, the Water of Meribah in Kadeſh in the Wilderneſs of Zin* (*h*). And that this Wilderneſs of *Zin* ſtill extended further Eaſtwards than

(*e*) Num. 13. 21. (*f*) Ib. 33. 36. (*g*) Ib. 20. 1, 2.
(*h*) Ib. 20. 12; 27. 14.

Kadeſh

Kadeſh is manifeſt from the Deſcription given of the South Border of the Children of *Iſrael* by *Joſhua*, who ſays, *And their South Border was from the Shore of the Salt Sea, from the Bay that looketh Southward. And it went out to the South-ſide to Mahalcel-Accrabim* (*i*), that is, the Mountains of *Accaba*, on the North End of the *Elanick* or Eaſtern Gulph of the Red-Sea, *and paſſed along to Zin, and aſcended up on the South-ſide to Kadeſh Barnea.* Whence it is plain, that *Zin*, probably the Town of *Zin* from whence this Wilderneſs took its Denomination, lay between *Accrabim*, and *Kadeſh Barnea.* And therefore this Wilderneſs muſt have extended quite croſs this Promontory, one Part of it not being far from *Accaba* and *Eziongeber* at the North-eaſt Part of the Promontory, and another near *Elim:* And Dr. *Shaw* obſerves (*k*), that the Wilderneſs about *Tor*, which is ſituated on the South-weſt Corner of it, is called by the Inhabitants to this Day, the Wilderneſs of *Zin.*

THE *Iſraelites* (*l*) therefore having arrived on the fifteenth Day of the ſecond Month after their Departure out of *Egypt*, in that Part of *the Wilderneſs of Zin which is between Elim and Sinai.* The Proviſions which they brought with them out of *Egypt* began to fail them; *And the whole Congregation murmured againſt Moſes and Aaron, and ſaid, Would to God we had died by the Hand of Jehovah in the Land of Egypt; for ye have brought us forth into this Wilderneſs to kill this whole Aſſembly*

(*i*) Joſh. 15. 2, 3.
(*k*) Shaw's Trav. p. 350.
(*l*) Exod. 16. 1, &c.

with

with Hunger. And Moſes ſpake unto Aaron, Say unto all the Congregation of the Children of Iſrael, Come near before Jehovah: For he hath heard your Murmurings. And it came to paſs as Aaron ſpake unto the whole Congregation of the Children of Iſrael, that they looked towards the Wilderneſs; that is, towards the Head of the Camp, or Southward, which Way the Wilderneſs extended, they having but juſt entered it from the North, *and behold the Glory of Jehovah appeared in the Cloud.* Whence it is apparent, that the Angel of *Jehovah* ſtill continued to conduct the *Iſraelites* in the Form of a Cloud by Day, and a Pillar of Fire by Night. It being cuſtomary for Travellers in that Country to travel as well by Night as by Day, and indeed principally by Night (*m*), not only for the Sake of Safety from Enemies, but alſo for Comfort and Refreſhment to avoid the Heat of the Sun by Day. *And Jehovah ſpake unto Moſes ſaying, I have heard the Murmurings of the Children of Iſrael; ſpeak unto them, ſaying, At Even ye ſhall eat Fleſh, and in the Morning ye ſhall be filled with Bread. And ye ſhall know that I am Jehovah your God. And it came to paſs at Even the Quails came up and covered the Camp.* Now as this Fact happened in the Middle of the ſecond Month after their Departure out of *Egypt*, which ſecond Month correſponds to our *April*; about which Time thoſe Birds are acknowledged by all Travellers to fly out of *Egypt* croſs the Red-Sea in vaſt Quantities (*n*); the Extraordinarineſs of this Miracle ſeems to conſiſt, in God's direct-

(*m*) The Caravan from *Cairo* to *Mecca* travels always by Night and reſts by Day. (*n*) Univ. Hiſt. l. 1. c. 1.

ing

ing the Quails to fly to this particular Spot, and obliging them to fall about the Camp in that very Evening, according to the Promiſe made by his Servant *Moſes*. *And when the Dew fell upon the Camp in the Night, the Manna fell upon it* (*o*) along with the Dew. So that *in the Morning the Dew lay round about the Hoſt. And when the Dew that lay was gone up, behold upon the Face of the Wilderneſs there lay a ſmall round Thing, as ſmall as the Hoar Froſt on the Ground. And when the Children of Iſrael ſaw it, they ſaid one to another, What is this? For they wiſt not what it was (p). And the Houſe of Iſrael called the Name thereof Manna* (*q*), or *Man*; that is, *What?* or, *What is this?* From the many Queſtions that was aſked about it, *for they wiſt not what it was.* Which has led the Tranſlators of our *Engliſh* Bible into a ſeeming Blunder, who have tranſlated the above quoted Verſe, *Exod.* xvi. 15. *And when the Children of Iſrael ſaw it they ſaid one to another, It is Manna; for they wiſt not what it was.* But in the Margin of our Bible, and in the *Septuagint*, and all other Verſions, as well as the Targum of *Onkelos*, it is rightly tranſlated. *Which Manna was like Coriander Seed white, and the Colour thereof was as the Colour of Pearl* (*r*). Where the *Engliſh* Tranſlation is again faulty, for it is there rendered, *And the Colour thereof was as the Colour of Bdellium.* But the original Word *Bedolach* among the *Jews* ſignifies a *Pearl.* It was therefore properly compared to *Hoar-Froſt*, Exod. xvi. 14. The *Septuagint*

(*o*) Num. xi. 9. (*p*) Exod. xvi. 13. (*q*) Ib. ver. 31.
(*r*) Num. xi. 7.

has

has accordingly in this Place rendered it *Cryſtal*, and the *Syriack* Verſion calls it *white* like Cryſtal. With which *Moſes* agrees in the thirty-firſt Verſe of this Chapter, for there he poſitively ſays, that *it was like Coriander Seed* WHITE; whereas the Colour of Bdellium is blackiſh.

AND it came to paſs on the ſixth Day that they gathered twice as much Manna as at other Times; for *Moſes* ſaid unto them, To-morrow is the Reſt of the Holy Sabbath unto *Jehovah*; bake that which ye will bake to-day, and ſeeth that which ye will ſeeth; and that which remaineth over, lay up for you to be kept until the Morning. Which is the firſt Time that we meet with any Notice being taken of the Obſervation of the Sabbath, ſince the firſt Appointment of it at the Creation. For on the ſeventh Day preceding this, that is, on the fifteenth Day of this Month, the *Iſraelites* arrived in the Wilderneſs of *Zin* (*s*): So that they had travelled upon that Day, but were now ordered to reſt from all Labour on the twenty-ſecond, that is, on the ſeventh Day following.

1ſt Year, 2d Mon. 22d Day.

AND they took their Journey out of the Wilderneſs of *Sin*, and encamped in *Dopkah* (*t*).

AND they departed from *Dopkah*, and encamped in *Aluſh*.

AND they removed from *Aluſh*, and encamped at

(*s*) Exod. 16. 1. (*t*) Num. xxxiii. 12, 13, 14.

Rephidim.

Rephidim. And there was no Water for the People to drink. And *Moſes* cried unto *Jehovah*, ſaying, What ſhall I do unto this People, they be almoſt ready to ſtone me. And the Lord ſaid unto *Moſes*, Take thy Rod wherewith thou ſmoteſt the River, and thou ſhalt ſmite the Rock; and there ſhall come Water out of it that the People may drink; and he called the Place *Maſſah*, that is, *Temptation*; and *Meribah*, that is, *Chiding*. The Deſcription of which Rock, as it is to be ſeen at this Day, is thus given us by Dr *Shaw*: "After we had deſcended, with no ſmall Difficulty, down the Weſtern Side "of this Mountain, we came into the other Plain that is "formed by it, which is *Rephidim*, Exod. xvii. 1. Here "we ſtill ſee that extraordinary Antiquity, the Rock of "*Meribah*, Exod. xvii. 6. which hath continued down "to this Day without the leaſt Injury from Time or Accidents. It is a Block of Granate Marble about ſix "Yards ſquare, lying tottering as it were and looſe in the "Middle of the Valley, and ſeems to have formerly be"longed to Mount *Sinai*, which hangs in a Variety of "Precipices all over this Plain. *The Waters which guſhed out, and the Stream* which *flowed withal*, Pſalm vii. "8, 21. have hollowed acroſs one Corner of this Rock, "a Channel about two Inches deep and twenty wide, "appearing to be incruſtated all over, like the Inſide of "a Tea-Kettle, that hath been long in Uſe. Beſides ſeveral moſſy Productions, that are ſtill preſerved by the "Dew, we ſee all over this Channel a great Number of "Holes, ſome of them four or five Inches deep, and one "or two in Diameter, the lively and demonſtrable To-

" kens of their having been formerly, ſo many Foun-
" tains. It likewiſe may be further obſerved, that Art,
" or Chance, could by no Means be concerned in the
" Contrivance. For every Circumſtance points out to us
" a Miracle, and, in the ſame Manner with the Rent in
" the Rock of Mount *Calvary* at *Jeruſalem*, never fails
" to produce a religious Surpriſe in all who ſee it." The Account which Dr. *Pocock* (*u*) gives of it is this; " Here
" they ſhew the Rock which they ſay, *Moſes* ſtruck and
" the Waters flowed out, when God told him he would
" ſtand before him upon the Rock in *Horeb*, which was
" after called *Maſſah*, and *Meribah*; it is on the Foot of
" Mount *Serich*, and is a red Granate Stone fifteen Feet
" long, ten wide, and about twelve high. On both
" Sides of it, towards the South End, and at Top of
" the Stone, for about the Breadth of eight Inches, it is
" diſcoloured, as by the running of Water; and all
" down this Part on both Sides and at Top, are a Sort
" of Openings or Mouths, ſome of which reſemble the
" Lion's Mouth that is ſometimes cut in Stone Spouts,
" but appear not to be the Work of a Tool. There are
" about twelve on each Side, and within every one is an
" horizontal Crack, and in ſome alſo a Crack down per-
" pendicularly (*x*). There is alſo a Crack from one of
" the Mouths next to the Hill, that extends two or three

(*u*) Pocock Trav. p. 148. (*x*) Which Deſcription agrees perfectly with the Deſcription of this Miracle, as reported by the Holy Pſalmiſt when he ſays, *God clave the Rocks in the Wilderneſs*, &c. *Pſ.* lxxviii. 15.

" Feet

" Feet to the North, and all round the South End. The " *Arabs* call this the Stone of *Moſes*."

IN ſome Time after the *Iſraelites* were aſſembled in this Valley, and refreſhed themſelves and quenched their Thirſt out of the hard Stone, *Wiſd.* xi. 4. the *Amalekites* aſſembled all their Forces in Order to deſtroy them. Theſe *Amalekites (y)* ſeem to have been the Deſcendants of *Cuſh*, though they are generally taken for the Deſcendants of *Ameleck*, who was not above two Generations of Deſcent older than *Moſes*, and could not poſſibly, in ſo ſhort a Time, grow to be ſo powerful a Nation as to attempt openly the Engagement of ſix hundred thouſand grown-up Men. It is farther manifeſt, that theſe *Amalekites* were the Deſcendants of *Cuſh* the Grandſon of *Noah*; becauſe they inhabited all *Arabia*, from the Land of *Havilah* to the Wilderneſs of *Shur*, over-againſt *Egypt*; which was undoubtedly the Land and Habitation of *Cuſh* and his Poſterity (*z*). They are moreover mentioned to exiſt as a Nation long before that *Amaleck*, who was the Deſcendant of *Eſau*, or even his Grandfather *Eſau* was born; and to have dwelt near *Kadeſh*, and to have been defeated in Battle by the four confederate Kings, who came in the Days of *Abraham* (*a*) to invade *Canaan*; theſe *Amalekites* therefore bordering Eaſtward on the Wilderneſs of *Shur*, had early Notice of the Arrival of the *Iſraelites* in that Wilderneſs on their croſſing the Red-ſea, and of their

(*y*) Univ. Hiſt. l. c. 7; and Patrick's Com. (*z*) 1 Sam. xv. 7.
(*a*) Gen. xiv. 7.

having eſcaped from the Purſuit of the *Egyptians*; and conſequently were enabled to follow the Rear of the Army of the *Iſraelites*, and diſtreſs them in their March: and, as *Moſes* deſcribes it, to *ſmite the Hindmoſt* (*b*) *even all that were feeble*; that is, all that were obliged to lag behind, *when they were faint and weary*. Which Succeſs encouraged them to hope for more Plunder by the Deſtruction of the whole Army, if they could overcome them in Battle; which they might be encouraged to hope for, by finding that the *Iſraelites* were but very indifferently armed, not having any offenſive Weapons along with them, but thoſe few, which might have floated on Shore from the Hoſt of the *Egyptians*, who were drowned in the Red-ſea. By the Time therefore, that the *Iſraelites* had arrived at the Valley of *Rephidim*, the *Amalekites*, having collected their whole Forces, came in a Body to attack them; and but for the Interpoſition of God would probably have defeated them; made their Wives and Children Priſoners, and have extirpated the whole Race of *Iſrael*. For when *Moſes* did but ſo much as drop his Hands from praying unto God, then the *Amalekites* prevailed: Inſomuch, that *Moſes*, being at length tired, was forced to get *Aaron* and *Hur* to hold up his Hands, the One on the one Side, and the Other on the other Side, until the going down of the Sun. During all which Time the *Iſraelites* diſcomfited *Amaleck* and his People with the Edge of the Sword. Nor was the Wrath of God even yet appeaſed againſt them for their unprovoked Malice in purſuing the *Iſraelites*, and

(*b*) Deut. xxv. 18.

attempting

attempting to deſtroy a Number of innocent People, who had never done them any Miſchief, nor given them the leaſt Cauſe for this purpoſed and wicked Attempt upon their Lives. And therefore *Jehovah* ſaid unto *Moſes*, *Write this for a Memorial in a Book* (*c*); that I will utterly put out the Remembrance of *Amaleck* from under Heaven. Where it is to be remarked, that this is the firſt Time that there is Mention made of any ſuch Thing as *writing*, and yet it is here ſpoken of as if it was a cuſtomary Thing; and what *Moſes* was well acquainted with, even before he received the two Tables of the Law from God on Mount *Sinai*.

ON the fifteenth Day of the third Month, when the Children of Iſrael were gone forth out of the Land of Egypt, the ſame Day came they into the Wilderneſs of Sinai, and there Iſrael encamped before the Mount, in order to ſacrifice to *Jehovah* as they were promiſed to do, *Exod.* iii. 17. Where it is to be obſerved, that this is the firſt Time that this Wilderneſs is called the Wilderneſs of *Sinai*; for *Exod.* iii. 1. it is called the Deſert of *Horeb*. It is probable herefore, that this Part of Mount *Horeb* before which the *Iſraelites* were encamped was called Mount *Sinai*, i. e. the Mount of the *Buſh*, on Account of the *Buſh* that grew on it, in which the Angel of *Jehovah* appeared to *Moſes* in a Flame of Fire: The *Hebrew* for a *Buſh* being *Sene*. So that *Horeb* may be looked upon as the general Name of the whole Mountain; but *Sinai* as the particular Name for one of its Summits; which *Moſes* gave it for Diſtinction ſake when he returned to this Place. 1ſt Year 3dMonth 15th Day

AND

(*c*) Exod. xix. 1, 2.

AND when *Jethro (c)* the Prieſt, or Prince of *Midian*, *Moſes* Father-in-law heard of all that God had done for *Moſes*, and for *Iſrael* his People; then he took *Zipporah Moſes* Wife, and her two Sons *Gerſhom*, and *Eliezer*, and brought them unto *Moſes* in the Wilderneſs, where he *encamped at the Mount of God* And ſent a Meſſenger beforehand to ſay unto him, *I thy Father-in-law am come unto thee*; Where the *Hebrew* Copy ſhould be rectified by the *Septuagint* Verſion; for in the *Hebrew Jethro* is repreſented as ſpeaking to *Moſes* as from himſelf before *Moſes* went out to meet him; whereas thoſe Words, *ver.* 6. muſt be underſtood to be only the Words of a Meſſenger, who was ſent by *Jethro* to *Moſes*. The *Septuagint* Verſion accordingly ſays, *And it was told Moſes, ſaying, Jethro thy Father-in-law cometh unto thee.*

AND *Moſes* went out to meet his Father-in-law, and told him all that *Jehovah* had done unto *Pharaoh* and to the *Egyptians* for *Iſrael's* Sake, and all the Travel that had come unto them, by the Way, and how *Jehovah* delivered them. Where the original Word which we render *travel* properly ſignifies Labour attended with Difficulty and Affliction, in which Senſe it is uſed, *Lam.* iii. 5. *Mal.* i. 3. *Uſher* and *Selden* ſuppoſe this Meeting not to have been till after the Promulgation of the Law, taking *Hobab* and *Jethro* to be the ſame Perſon. Whereas *Hobab* is poſitively ſaid to be *the Son of Raguel the Midianite, Moſes Father in law*, Num. x. 29. And in *Ex.* ii. 19, 18. the Prieſt of *Midian* who was Father to *Moſes* Wife is called *Ruel*,

(c) Exod. xviii. 1

Reuel, or *Raguel*, as he is called *Joſephus*, for the *Hebrew* may be pronounced either Way, and it is accordingly tranſlated *Raguel*, Num. x. 29. But it is moſt probable, that *Jethro's* Arrival in the Camp, was ſoon after the Battle between the *Iſraelites* and *Amalekites:* Becauſe that *Moſes* makes no Mention of any of the Appearances of *Jehovah* on Mount *Sinai*; and therefore it is probable, that *Jethro* came to *Moſes* immediately upon his Arrival at Mount *Sinai*. And *Jethro* ſaid, Bleſſed be *Jehovah*, who hath delivered you out of the Hand of the *Egyptians*, and out of the Hand of *Pharaoh*; Now I know that *Jehovah* is greater than all Gods; *For in the Thing wherein they dealt proudly he was above them.* And *Jethro took* a *Burnt-offering, and Sacrifices for God: And Aaron came and all the Elders of Iſrael to eat Bread, with Moſes Father-in-law, before God.* Now if we may judge of theſe *Sacrifices* here mentioned by the ſubſequent Practices of the *Iſraelites* both before and after the giving of the Law, that Part of the Offering which is here ſpecified under the Appellation of *Sacrifices*; was the ſame with thoſe that were afterwards called *Peace-offerings* (*e*) which were deſigned for feaſting (*f*) thoſe that attended the Sacrifices, and therefore it is obſerved, that *Aaron came, and all the Elders of Iſrael to eat Bread*, that is to partake of the Feaſt, probably at the Invitation of *Jethro*, who as Prince of the Country likewiſe performed the Office of the Prieſthood; for *Moſes* ſays, that it was *Jethro* who *took the Burnt-offering and Sacrifices for God.* Which Sacrifices or Peace-Offerings, were offered up either on an Altar of Earth or

(*e*) Exod. [illegible] 5. (*f*) Exod. xxxii. 6.

Cawl,

Stone, *Exod.* xx. 24. And only the Kidneys and the Cawl (*g*), and all the Fat that was on the Entrails, and the Cawl of the Liver was to be burnt upon the Altar; But if it was a Lamb that was offered up as a Peace-offering then the Rump alſo was to be burnt (*h*). But the reſt was to be feaſted on by thoſe invited to the Sacrifice; Which Feaſt might, according to *Joſephus*, be continued for two Days, and what remained then uneaten muſt be burnt. But among the Heathen, what was more than neceſſary for the Feaſt, was frequently carried off, and afterwards ſold in the Shambles, 1 *Cor.* x. 25, 27, 28. See alſo *Baruch.* vi. 28.

AND it came to paſs on the Morrow, that *Moſes* ſat to judge the People; and the People ſtood by him from Morning to Evening (*i*). And *Jethro* ſaid unto him, Thou wilt ſurely wear away, both thou and this People that is with thee: for this Thing is too heavy for thee;

(*g*) (Lev. iii. 3.)

(*h*) It is obſerved, that the Sheep in *Arabia*, and about *Judea*, are very remarkable for large Tails; according to Mr. *Rouwalf* half a Span thick, and one and a half broad; and very fat; *Rouwalf*, Trav. p. 234. which is the Reaſon that the Rump is here particularly ſpecified to be laid upon the Altar along with the reſt of the Fat. I am not Phyſician enough to affirm; that Fat as well as Blood is unwholſome in thoſe hot Climates; but poſſibly this might be one, if not the chief Reaſon why the one was ordered to be ſpilt before the Altar, and the other to be burnt: Since the Fat as well as the Blood is claimed as belonging to *Jehovah*, Lev. iii. 16, 17. vii. 23, 25.— See alſo Ex. xxix. 22. Lev. iii. 9, vii. 3. viii. 25. ix. 19.—

(*i*) Exod. xviii. 17—27.

thou

thou art not able to perform it thy ſelf alone. Be thou for the People to God-ward, or as it is in the *Hebrew*, *before God*, that thou mayeſt bring their Words unto God. And thou ſhalt teach them Ordinances and Laws, and ſhalt ſhew them the Way wherein they muſt walk, and the Work that they muſt do. Moreover, thou ſhalt provide out of all the People able Men, ſuch as fear God, Men of Truth, hating Covetouſneſs; and place ſuch over them, to be *Rulers* of Thouſands and *Rulers* of Fifties and *Rulers* of Tens; and let them *judge* the People at all Seaſons; and it ſhall be that every great Matter they ſhall bring unto thee, but every ſmall Matter they ſhall *judge*; ſo it ſhall be eaſier for thyſelf, and they ſhall bear the Burthen with thee. To which *Joſephus* adds, that *Jethro* adviſed him to chooſe ſuch Perſons *as the whole Multitude have tried and do approve of.* Which Piece of Advice it is more than probable *Jethro* did give to *Moſes*, becauſe we find that this was the Method which *Moſes* put in Practice upon this Occaſion; for in the Book of *Deuteronomy* (*l*) it is obſerved, that *Moſes* ſummoned the Congregation of the People at this Time, and ſays he to them, *Take ye Wiſemen and known among your Tribes, and I will make them Rulers over you.* Which Advice the People approved of, and therefore *Moſes* adds: And ye anſwered me and ſaid, The Thing which thou haſt ſpoken is good for us to do. Where it ought alſo to be obſerved, that theſe *Judges* were not inſtituted ſo as to form any one general Council, Aſſembly or Congregation, nor is their Number aſcertained; but were appointed to

(*l*) Deut. i. 13, 14.

be Rulers of Thouſands, and Rulers of Hundreds, and Rulers of Fifties, and Rulers of Tens, in their particular *Tribes* and Diſtricts. And were only to judge in ſmall Matters; in Affairs relating to their particular Tribes or Juriſdictions; but the great Matters, ſuch as might concern the Nation in general, or more Tribes than one, they were to bring to *Moſes*; the Determination of which *great Matters*, was afterwards referred by the Appointment of God to a general Aſſembly or Congregation of ſeventy Elders, *Num.* xi. 16, 24. So *Moſes* hearkned unto the Voice of his Father-in-law, and did all that he ſaid. And *Moſes* let his Father-in-law depart; and he went away into his own Land.

AND *Moſes* (*m*) went up the Mount unto God, and *Jehovah* called unto him out of the Mountain, ſaying, Thus ſhalt thou ſay to the Houſe of *Jacob*, Now therefore if ye will obey my Voice, and keep my Covenant, then ſhall ye be a peculiar Treaſure unto me above all People. And *Moſes* came and called for the *Elders* of the People, and laid before their Faces all theſe Words which *Jehovah* commanded him. *And all the People anſwered together, and ſaid, All that Jehovah hath ſpoken we will do.* Whence it appears, that there was at this Time a plain and manifeſt Covenant entered into between God and the *Iſraelites*; wherein he promiſed to be their God, if they would engage to be his People: Which when they had aſſented unto, then ſaid *Jehovah* unto *Moſes*, Lo, I come unto thee in a thick Cloud, that the People may

(*m*) Exod. xix. 3.

hear

hear when I ſpeak unto thee, and believe thee for ever; and *Jehovah* ſaid, Go unto the People, and ſanctify them to-day, and to-morrow, and let them waſh their Cloaths, and be ready againſt the third Day; for the third day *Jehovah* will come down in the Sight of all the People on Mount *Sinai*. And thou ſhall ſet Bounds unto the People round about, ſaying, Take heed to yourſelves, that ye go not up into the Mount, or touch the Border of it. Where it is to be obſerved, that the People having entered into Covenant with God are ordered to ſanctify and waſh their Cloaths; that is, to waſh and be clean, or to ſanctify themſelves by Baptiſm, and by Change of, or waſhing their Cloaths, as was ordered to *Jacob* and his Family when they renounced their ſtrange Gods, *Gen.* xxxv. 2.

AND on the third Day (*n*) in the Morning there were Thunders and Lightnings, and a thick Cloud upon the Mount, and the Voice of the Trumpet exceeding loud. And *Jehovah* called *Moſes* up to the Top of the Mount, and *Moſes* went up. And *Jehovah* ſaid unto *Moſes*, Go down, charge the People, leſt they break through unto *Jehovah* to gaze and many of them periſh. And let the Prieſts alſo which come near unto *Jehovah*, ſanctify themſelves, leſt *Jehovah* break forth upon them. And *Moſes* ſaid unto *Jehovah*, the People cannot come up to Mount *Sinai*; for thou chargedſt us ſaying, Set Bounds about the Mount, and ſanctify it. And *Jehovah* ſaid unto him, Thou and *Aaron* ſhall come up: but let not the Prieſts and the People break through.

(*n*) Exod. xix. 16.

Where it may be remarked, that there was an Order before given for the People in general to waſh and ſanctify themſelves; and here now is a particular Order for the *Prieſts* (*o*) to ſanctify themſelves; who are called *the Prieſts which come near to the Lord*; becauſe they *come* (*p*) *near unto the Altar of the Lord to miniſter unto him*; and approach him by ſacrificing unto him. Which Words *Moſes* ſeems to have miſtaken, as if God had thereby ordered the Prieſts to come near unto him, that is, to advance up the Mount. Now it is alſo to be obſerved, that at this Time there was no regular Order of Prieſthood inſtituted, but that every Head of a Family was the Prieſt of that Family; and therefore *Moſes* ſays again unto God; *the People* cannot come up to Mount *Sinai*; for thou chargedſt us, ſaying, Set Bounds about the Mount and ſanctify it. And if all the Prieſts, that is, if all the Heads of every Family had come up, then ſo many would have advanced of courſe, that *Moſes* may very well be excuſed for calling them *the People*. God therefore in anſwer thereto ſays, Thou ſhall come up, thou and *Aaron* with thee, but let not the Prieſts, and the People break through, *Exod.* xix. 24.

AND all the People ſaw the Thundrings and Lightnings, and the Noiſe of the Trumpet and the Mountain ſmoaking; when *Joſephus* ſays, that the *Iſraelites* were much frightned, and thought *Moſes* had been deſtroyed;

(*o*) Exod. xix. 22 (*p*) Exod. xxviii. 43, 30, 20. Num. xvi. 5, 40. Ezek. xl. 46. xliv. 15.

but

but when they ſaw him return they were much rejoiced; and that *Moſes* then informed them in general, that God had ſuggeſted to him a happy Method of living for the *Iſraelites*, and an Order of political Government. And they ſaid unto *Moſes* (*q*), Speak thou with us and we will hear; but let not God ſpeak with us leſt we die. And *Moſes* ſaid unto the People, Fear not; for God is not come to deſtroy you, but is come to prove you, and that his Fear may be before your Faces, that you ſin not. And the People ſtood afar off, and *Moſes* and *Aaron* drew near to the thick Darkneſs where God was. And God ſpake to them, and dictated the Ten Commandments, and particularly recommended a ſecond Time the Obſervance of the ſecond Commandment, and prohibited the erecting any Altars of hewn Stone. He likewiſe gave ſeveral Laws (*r*) about Men-Servants (*s*), and Women ſervants, concerning Man-ſlaughter and Curſers of Parents. *&c.* Of Theft (*t*), of Damage, of Treſpaſs, of Borrowing, of Fornication, of Witchcraft, *&c.* of Slander and falſe Witneſs (*u*), of the Sabbath, and of Idolatry; and promiſed a Reward to the Obedient (*x*), and in particular the Inheritance of the Land of *Canaan*.

(*q*) Exod. xx. 19. Deut. v. 22—27.

(*r*) Whoever has a Mind to be more fully informed of the particular Reaſon for the Eſtabliſhment of thoſe Laws which were by God to the Jewiſh Nation, may conſult *Spencer de Legibus Hebræorum* with regard to the Ceremonial and Religious Part; and *Harrington*'s *Oceana* and *Lowman* on the Civil Government of the *Hebrews* with regard to the political Part.

(*s*) Exod. xxi. (*t*) Exod. xxii. (*u*) Exod. xxiii.

(*x*) Exod. xxiii. 31.

AND

AND (*y*) God ſaid unto *Moſes*, Come up unto *Jehovah*, thou and *Aaron*, and *Nadab*, and *Abihu*, and ſeventy of the Elders of *Iſrael*, and worſhip afar off; and *Moſes* alone ſhall come near *Jehovah*; but they ſhall not come nigh; that is, not as near as *Moſes*; neither ſhall the People come up with him; (that is, even ſo far as *Aaron*, or *Nadab*, *Abihu*, and the Elders). And *Moſes* came and told the People all the Words of the Lord, and all the *Judgments*: And all the People anſwered with one Voice and ſaid; All the Words which *Jehovah* hath ſaid, will we do. So that the People did not only aſſent at firſt to the Covenant in general, but alſo renewed their Aſſent after they had been informed of the Particulars.

AND Moſes wrote all the Words of the Law (*z*). Which is the ſecond Mention that is made of Wriing, before God wrote on the Tables of Stone.

AND *Moſes* roſe up early in the Morning, and builded an Altar under the Hill, and erected twelve Pillars in a Circle about it according to the twelve Tribes of *Iſrael*. And he ſent *young Men* of the Children of *Iſrael*, which offered Burnt-offerings, and ſacrificed Peace-offerings of Oxen unto *Jehovah*. The *Chaldee* Paraphraſt calls theſe young Men *Firſt-born*, who till the erecting of the Levitical Prieſthood were by Right the *Prieſts* of the Family. *Caſtellus* in his *Lexicon* renders the Word נער here made uſe of by *Moſes*, *Puer*, and adds, *Sic dicitur qui e molliore pa-*

(*y*) Exod. xxiv. 1. (*z*) Exod. xxiv. 4, &c.

rentum

rentum cura excutitur ad Miniſterium aliquod, & opus faciendum, donec ad eam ætatem pervenerit, qua ſit ſui Juris. Which agrees very well with the Notion of the Paraphraſe of *Onkelos*, where this Word is interpreted *firſt born Sons.* But it is manifeſt, that this Word was not reſtrained to Perſons under Age, ſince *Joſhua* when he was upwards of forty Years old is called by this Name, *Exod.* xxxiii. 11. And therefore *Joſhua* was probably a *firſt born*, or eldeſt Son, as well as the reſt of thoſe young Men who were here ſent by *Moſes* to offer up Sacrifices to *Jehovah.* And he took the Book of the Covenant, and read in the Audience of the People, and they ſaid, All that *Jehovah* hath ſaid will we do, and be obedient.

AND *Moſes* made a Sacrifice, and he took half of the Blood and ſprinkled on the Altar, and the other half he ſprinkled on the People, (*a*) and ſaid, Behold, the Blood of the Covenant which the Lord hath made with you concerning theſe Words.

THEN went up *Moſes* and *Aaron*, and *Nadab*, and *Abihu*, and ſeventy of the Elders of *Iſrael: And they ſaw the God of Iſrael; and they ſaw God, and did eat and drink*; that is, they lived to eat and drink.

AND *Jehovah* ſaid unto *Moſes*, Come up to me into the Mount and be there; and I will give thee Tables of Stone, and a Law and Commandments which *I have*

(*a*) On the Book and on the People, Heb. ix. 19.

written

written that thou mayeſt teach them. Which ſhould ſeem needleſs, after it had been already mentioned that *Moſes* wrote all the Words of the Law, *Exod.* xxiv. 4. But that we ought to conſider, that this Abſtract of the moral Law now written by God, was to be put in the Ark of the Covenant, *Exod.* xxv. 21. 1 *Kin.* viii. 9.

AND *Moſes* roſe up, and his Miniſter *Joſhua*. And he ſaid unto the Elders, Tarry ye here for us, until we come again unto you: And behold *Aaron* and *Hur* are with you; if any Man have any Matters to do let him come unto them. So that the ſeventy Elders did not go up very high upon the Mountain. See *Exod.* xxiv. 1, 2.

AND *Moſes* and *Joſhua* went up into the Mount, and a Cloud covered the Mount, and the Glory of *Jehovah* abode upon Mount *Sinai*, and the Cloud covered it ſix Days; and the ſeventh Day he called unto *Moſes* out of the Midſt of the Cloud. And *Moſes* went into the Midſt of the Cloud, and was in the Mount forty Days and forty Nights.

AND *Jehovah* (*b*) ſpake unto *Moſes* concerning the Free-will-offering for the Tabernacle; and commanded him to make a Sanctuary for him, that he might dwell among them: And *Jehovah* ſhewed him the Pattern of the (*c*) Tabernacle, and the Pattern of all the Inſtruments thereof;

(*b*) Ex. xxv.

(*c*) By the Meaſures given for the Boards of the Tabernacle, Ex. xxvi. 15, 16, 18, 20, 22, 23, 25. It appears, ſuppoſing a Cubit to be eighteen

thereof; according to which he was commanded to make them, *Num.* xxv. 8, 9, 10. Whence it ſeems reaſonable to believe, from Gods ſhewing *Moſes* the Pattern of the Tabernacle, and the Inſtruments, &c. that this was the firſt covered Temple which was ever built to God; for had *Moſes* ever ſeen the like before, there had been no need of God's ſhewing him the Pattern thereof. And therefore it is more than probable, that the only Temples uſed in *Egypt* at that Time was an Altar with tall Stones erected in a Circle round it as deſcribed in the preceeding Chapter, *Ex.* xxiv. 4. Then God gave him particular Directions concerning the Form of the Ark; the Mercy Seat, the Table, and Candleſtick (*d*); the Curtains (*e*); the Altar of burnt Offering with the Veſſels; the Court of the Tabernacle, and the Oyl of theLamp (*f*); the ſetting apart *Aaron* and his two Sons for the Prieſt's Office; the *Ephod*, the *Urim*, and *Thummim*, &c. Where it is obſervable that the Words are according to the Original, and thou *ſhall anoint them*, i. e. *Aaron* and his Sons, *and fill their Hand, and ſanctify them, that they may miniſter unto me in the Prieſt's Office*, Ex. xxviii. 44. Which we render, and thou ſhall anoint them, *and conſecrate them*, and Sanctify them, *&c.* Which Expreſ-

eighteen Inches but it was ſomething more, that the Tabernacle, was fifteen feet high, forty-five feet long, and eighteen feet broad; for the Boards were ten Cubits long and were to be placed ſtanding on an End. And in the two Sides were twenty Boards, each a Cubit and half broad, that is, each Side was thirty Cubits long; which with eight Boards at the End, of a Cubit and a half each in Breadth, make twelve Cubits broad, or eighteen Feet.

(*d*) Exod. xxvi. (*e*) Exod. xxvii. (*f*) Exod. xxviii.

ſion of *filling their Hand* is generally tranſlated by the Word (*g*) *Conſecrate*, or ſome Word equivalent thereto, as well in the *Engliſh* as all the reſt of the Verſions; and it ſeems odd, but at the ſame Time ſhews their Ignorance, that among all the Jokes which have been caſt upon the Prieſthood, this ſhould never have been mentioned by any of the Scoffers at Religion, as if the Conſecration of a Prieſt conſiſted in giving him his Hands full. But that they may not triumph in it for the future, I ſhall explain the Meaning of this Expreſſion. Which was borrowed from an ancient Cuſtom made Uſe of in the Conſecrating of Prieſts, not only that were dedicated to the Service of the true God, but alſo the Gods of the Heathen. As appears from an Expreſſion in 2 *Chron.* xiii. 9. Where *Abijah* in reprimanding the *Iſraelites* for following the golden Calves of *Jerobeam* ſays, have you not caſt out the Prieſts of the Lord, the Sons of *Aaron*, and the *Levites*, and have made you Prieſts *after the Manner of the Nations of other Lands?* So that whoſoever cometh to conſecrate himſelf, or *fill his Hand*, as it is in the Original with a young Bullock and ſeven Rams, the ſame may be a Prieſt of them that are no Gods. So that this filling of the Hand, conſiſted only in filling his Hand with the Sacrifice that was to be offered up to God, but was not to be retained for the Uſe of the Prieſt. And therefore in Purſuance of this Cuſtom, when *Jehovah* ordered the Form of the Conſecration of *Aaron* and his Sons into

(*g*) Ex. xxix. 9, 35, 32, 29. Lev. viii. 33; xvi. 32. Num. iii. 3. Judg. xvii. 5. 1 King. xiii. 33. &c.

the

the Prieſt's Office, *Ex.* xxix. 1.—24. He ſays *inter alia*, and thou ſhalt take one Loaf of Bread, and one Cake of oyled Bread, and one Wafer out of the Baſket of the unleavened Bread, that is before the Lord. And thou ſhall put all in the Hands of *Aaron*, and in the Hands of his Sons; and ſhall wave them for a Wave-offering before the Lord: And thou ſhall receive them of their Hands, and burn them upon the Altar for a Burnt-offering. See alſo, *Lev.* viii. 27, 28. It is alſo remarkable, that there are Directions given in the making of the Ephod for *Moſes* to take two Onyx-ſtones, and to grave on them the Name of the Children of *Iſreal*; ſix of their Names in one Stone, and the ſix Names of the reſt on the other Stone, according to their Birth: *With the Work of an Engraver in Stone, like the Engravings of a Signet*, ſays God to *Moſes*, *Exod.* xxviii. 9. ſhall thou engrave the two Stones, with the Names of the Children of *Iſrael.* See alſo, *Ex.* xxxix. 6. So that it is plain, that at this Time not only literary Writing, but even the Engraving of Letters in hard Stones was then practiſed, and that ſuch hard Stones when engraven were made uſe of for Signets. It is likewiſe to be remarked, that an Onyx is one of thoſe hard Stones which will not be ſcratched with Iron, but muſt be cut with ſome Stone that is as hard or harder than itſelf. Which *Jeremiah* xvii. 1. calls writing with the Point of a Diamond. And when we conſider that this Art of making Signets and ſtamping of Letters and Words had been practiſed in ſo early an Age of the World; whether it was diſcover'd by human Sagacity, or more likely by Direction from God, and by the Inſpiration of his Spirit. See *Ex.* xxxi.

1, 5. Is it not an amazing thing to recollect that the Art of Printing ſhould not have been found out till about three hundred Years ago? Which can be reſolved into nothing but the poſitive Will of God.

JEHOVAH alſo gave *Moſes* Directions at the ſame Time about (*h*) Sacrifices and the Ceremonies of conſecrating Prieſts, the continual burnt Offerings, the (*i*) Altar of Incenſe, and commanded *Moſes* to number the People and to demand from every one above twenty Years old, half a Shekel apiece, as a Ranſom for their Souls, to be applied to the Service of building the Tabernacle. Then he is directed to prepare the holy anointing Oyl; and the Compoſition of the Perfume, and ſays (*k*) *Jehovah* unto *Moſes*; See I have called by Name *Bezaleel*, the Son of *Uri*, the Son of *Hur*, of the Tribe of *Judah*. And *I have filled him with the Spirit of God*, in Wiſdom, and Underſtanding, and in Knowledge, and in all Manner of Workmanſhip; to deviſe cunning Works, to work in Gold, and in Silver, and in Braſs, and in cutting of Stones to ſet them, and in carving of Timber, to work in all Manner of Workmanſhip. And behold I have given with him *Aholiab* the Son of *Ahiſamac* of the Tribe of *Dan*; and in the Heart of all that are Wiſe-hearted, *I have put Wiſdom*; that they may make all that I commanded thee. Whence it appears, that theſe Wiſe-hearted Men, had an additional Degree of Knowledge conferred on them by *the Spirit of God*, to inſtruct them in the Performance of all thoſe Arts, which they were ignorant of before, that were neceſſary

(*h*) Ex. xxix (*i*) Ex. xxx. (*k*) Ex. xxxi.

towards

towards the Building the Tabernacle, and making the Inſtruments and Utenſils.

AND God gave unto (*l*) *Moſes*, when he had made an End of Communing with him upon Mount *Sinai*, (*m*) two Tables of Teſtimony, Tables of Stone written with the Finger of God. And (*n*) the Tables were the Work of God, and the Writing was the Writing of God graven on the Tables.

AND when the People ſaw that (*o*) *Moſes* delayed to come down they prevailed upon *Aaron* to make them a (*p*) golden Calf out of their Ear-Rings. And when *Aaron* had made it, he built an Altar before it and made Proclamation and ſaid, To morrow is a Feaſt to *Jehovah* and they roſe up early on the Morrow, and offered burnt Offering and peace Offerings; and the People ſat down to eat and drink, and roſe up to play.

(*l*) Ex. xxxi. 18.

(*m*) In the ſecond Commandment where it is ſaid, Viſiting the Iniquity of the Fathers upon the Children, the Propoſition עַל which we render *upon*, according to its general Signification, may alſo be tranſlated *by*, as it is rendered, *Gen.* xxvii. 40 Which will remove the Objection made by ſome Perſons againſt the Equity of that Sentence, and reconcile it with thoſe other Texts of Scripture, where it is declared that the Fathers ſhall not be put to Death for the Children, neither ſhall the Children be put to Death for the Fathers: Every Man ſhall be put to Death for his own Sin. Deut. xxiv. 16. See alſo, 2 King. xiv. 5, 6. Gen. xviii. 25. &c. &c.

(*n*) Ex. xxxii. 16. (*o*) Ex. xxxii. 1.

(*p*) *Joſephus* takes no Notice of this Tranſaction.

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WHERE it is obſerved, that this idolatrous Worſhip is called, *a Feaſt of Jehovah*, that is, this Worſhip was pretended to be ultimately deſigned for him, though it was viſibly payed to the golden Calf. Which is the common Excuſe of all Idolaters. For thus it is, that *Cicero* (*q*) apologizes for the Worſhip paid to Images in his Days; thus *Julian* (*r*) endeavours to excuſe his own Idolatry; and by this very Argument it is, that the Biſhop of *Meaux* (*s*) endeavours to evade the Charge of Idolatry, which is made by Proteſtants againſt the Image-Worſhip of the Church of *Rome*.

AND (*t*) *Jehovah* ſaid unto *Moſes*, Go get thee down, for thy People have corrupted themſelves. And when *Moſes* ſollicited God to pardon them; *Jehovah* ſaid unto him, Let me alone that I may conſume them, and I will *make of thee* a great Nation. But *Moſes* nevertheleſs ſtill perſiſted in entreating Forgiveneſs for them, till *Jehovah* repented of the Evil that he thought to do unto his People. Upon which it may be remarked, as *Joſephus* does upon another Occaſion, that *Moſes* in preferring the Good of the *Iſraelites*, to the Promotion of himſelf and his Family ſhewed a great Diſintereſtedneſs. And indeed it ſeems very remarkable, that *Moſes*, who through this whole Tranſaction was God's principal Miniſter, ſhould obtain no extraordinary Mark of God's Favour to be conferred on any one of his own Deſcendants; but that the high Prieſthood ſhould be given to his Bro-

(*q*) Cic. de Nat. Deor. (*r*) Jul. Fragm. Orat. ſive Epiſt. p. 292.
(*s*) Papiſt Rep. and Miſrep. (*t*) Ex. xxxii. 7.

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ther *Aaron* and his Deſcendants; while the Children of *Moſes* were left upon the common Rank with the Reſt of the *Iſraelites*. Which certainly would not have happened had *Moſes* been leſt to act according to the common Rules of human Prudence; and had not been overruled by the Power of God; than which I do not know a ſtronger Proof that can be aſſigned of the Divinity of his Miſſion.

AND *Moſes* turned and went, and the two Tables of Teſtimony were in his Hands. And it came to paſs as ſoon as he was come nigh unto the Camp, that he ſaw the Calf and the Dancing: And *Moſes*'s Anger waxed hot, and he caſt the Tables out of his Hands, and broke them beneath the Mount. And when *Moſes* ſaw that the Idolaters were naked and unarmed, for *Aaron* had ſuffered them to be naked, that is unarmed, to their Shame amongſt their Enemies, then *Moſes* ſtood in the Gate of the Camp, and ſaid who is on *Jehovah*'s Side? Let him come unto me. And all the Sons of *Levi* gathered themſelves unto him. And he ſaid unto them, Put every Man his Sword by his Side, and go in and out from Gate to Gate throughout the Camp, and ſlay every Man his Brother, and every Man his Companion, and every Man his Neighbour, that he finds worſhipping this golden Calf; that *Jehovah* may beſtow a *Bleſſing* upon thee. And the Children of *Levi* did according to the Word of *Moſes*; and there fell of the People that Day about three thouſand Men. And hence it appears, that the Zeal which the *Levites* ſhewed upon this Occaſion, was the Foundation of that extraordinary

Bleſſing

(r) *Bleſſing* or *Favour* which was conferred on the *Levites*, in ſeperating them from among the Children of *Iſrael* to miniſter unto *Jehovah*. *Num.* viii, 5.—19. *Deut.* x. 1. 8. And accordingly in the Bleſſing which *Moſes* gives the Children of *Iſrael* before his Death, in that Part of it which refers to the Tribe of *Levi*, he mentions this Tranſaction, as the principal Reaſon of God's conferring on them the Privilege of conſulting him by Urim and Thummim. And of *Levi* he ſaid, let thy Thummim and thy Urim be with thy holy one, whom thou didſt prove at *Maſſah*, and with whom thou didſt ſtrive at the Waters of *Meribah*. *Who ſaid unto his Father and his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor knew his own Children: For they obſerved thy Word and kept thy Commandment*, Deut. xxxiii. 8, 9.

AND *Moſes* took the Calf which they had made, and burnt it in the Fire, and ſtamped it, and ground it to Powder, and ſtrowed it upon the Water, and made the Children of *Iſrael* to drink of it. Which was no very difficult thing to be done, ſince daily Experience convinces us, that Gold may be beaten ſo thin as to float in Water; and to become drinkable. But it may be obſerved that in the Book of *Deut.* ix. 21. *Moſes* ſays to the *Iſraelites* that he caſt the Duſt of this Calf which they had made *into the Brook that deſcended out of the Mount*. Which Brook

(r) The original Word ſignifies a *Preſent*, or any Favonr conferred, as well as a Bleſſing, for in that Senſe this ſame Word is made Uſe of, Gen. xxx. 11. 1 Sam. xxv. 27.

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it is more than probable was occaſioned by the Continuation of the running of the Waters out of the Rock in the Valley of *Rephidim*; for I do not find any Brook mentioned by Travellers, as now running near Mount *Sinai*. The Continuation of which during their Abode in this Part of the Wilderneſs, might occaſion the Tradition among the *Jews*, of this Waters following them wherever they went during the forty Years of their Wandring; and might be the Foundation of that Expreſſion of St. *Paul*'s, 1 Cor. x. 14. when ſpeaking of the *Iſraelites*, he ſays, *And they did all drink the ſame ſpiritual Drink: for they drank of that ſpiritual Rock* THAT FOLLOWED *them*; *and that Rock was Chriſt*. And accordingly thoſe *Levites* who *proved* themſelves upon this Occaſion, by ſlaying their idolatrous Brethren are ſaid to have *ſtrove at the Waters of Meribah*, Deut. xxxiii 8.

AND now *Moſes* having been inſtructed by God, in the Form and Manner of making the Tabernacle, *Exod.* xxv. 8, 9. He ſet about numbering the People in order to get half a Shekel apiece from every one that was twenty Years old and upwards, as directed, *Exod.* xxx. 11, &c. And having found this Number to amount to (*s*) ſix hundred three thouſand five hundred and fifty, he thereby raiſed the Sum of one hundred Talents, and one thouſand ſeven hundred ſeventy-five Shekels, at the Rate of three thouſand Shekels to the Talent. And immediately employed *Bezaleel* and *Aholiab* as commanded, *Exod.* xxxi. 2.

(*s*) Exod. xxvviii. 26.

in the Work of the Tabernacle. For as there is no particular Time ſpecified when *Moſes* numbered the People, therefore it is probable, that it could not have been deferred any longer than now; ſince the next Time that *Moſes* returned to God, he ſpent forty Days more upon the Mount, which would have retarded the Work of the Tabernacle too long, if the numbering of the People, and the collecting of the Poll-Tax had not been over before his Return. And if we ſuppoſe *Moſes* to have already ſpent two Months in the Wilderneſs of *Sinai*, where he arrived the fifteenth Day of the third Month after his Departure out of *Egypt*; and leſs Time cannot well be allowed, conſidering that he had juſt ſpent forty Days upon the Mount with God; then we may ſuppoſe,

1ſt Year, 5th Mo. 15th D. that he ſet about numbering the People about the fifteenth Day of the fifth Month after the Exodus. Which numbering of the People, and gathering the Poll-Tax may have laſted a Fortnight; and then *Moſes* might have ſet *Bezaleel* and *Aholiah*, &c. about the Work of the Ta-

1ſt Year, 6th Mo. 1ſt Day. bernacle, about the firſt Day of the ſixth Month. Which agrees exactly with *Joſephus*, who ſays, that the Workmen were occupied ſeven Months in finiſhing the Tabernacle with all its Appurtenances; which was not finiſhed and compleated till the latter End of the twelve Month.

AND *Jehovah* (*t*) having now plagued the People becauſe they made the Calf which *Aaron* made. It came to paſs that *Moſes in ſome Time after* ſaid unto the Peo-

(*t*) Exod. xxxii. 35.

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ple, Ye have ſinned a great Sin; and now I will go unto *Jehovah*, peradventure I ſhall make an Attonement for your Sin. The Expreſſion in the *Hebrew* as well as in our Tranſlation is, And it came to paſs *on the Morrow* that *Moſes*, &c. Exod. xxxii. 30. which Word does not always ſignify the Day immediately following, but is frequently uſed to ſignify only ſome Time to come. As, *Gen.* xxx. 33. where the *Hebrew* ſays, So ſhall my Righteouſneſs anſwer for me *to morrow*; our Tranſlators have juſtly rendered it, So ſhall my Righteouſneſs anſwer for me in Time to come. See alſo *Exod.* xiii. 14. *Deut.* vi. 20. *Joſh.* iv. 6, 21. and xxii. 24. where this Word is made uſe of in the ſame Senſe. And *Moſes* returned unto *Jehovah* and prayed for *Aaron* at the ſame Time, for the Lord was very angry with *Aaron* to have deſtroyed him, *Deut.* ix. 20. and ſaid, Oh this People have ſinned a great Sin, and have made them Gods of Gold; I beſeech thee however to forgive their Sin; and if my Life will be any Atonement for them, *Blot me I pray thee out of thy Book which thou haſt written.* Which Expreſſion ſhews, that it was then cuſtomary for Kings to keep Regiſters of their Subjects, and to ſtrike out their Names, when they died, or were ordered to be put to Death. And *Jehovah* ſaid unto *Moſes*, Whoſoever has ſinned againſt me, him will I blot out of my Book. Therefore now (*u*), Go, lead the People unto the Place of which I have ſpoken unto thee. And I will ſend an Angel before thee, and I will drive out the *Canaanite* and

(*u*) xxxii. 34.

the *Amorite*, &c. for I will not go up in the midſt of thee, for thou art a ſtiff-necked People; leſt I conſume thee in the Way: But in the mean Time command thou the People to keep a Faſt, and humble themſelves, and to put off their Ornaments; that I may Judge by their Behaviour, what ſhall I do unto them, *Exod.* xxxiii. 5. And (*x*) *Moſes* ſaid unto *Jehovah*, See thou ſayeſt unto me, Bring up this People; and *thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by Name, and thou haſt found Grace in thy Sight.* Where it is to be obſerved, that to know a Man by Name did then not only ſignify what it does now, viz. *to know its Name*, but it ſignified alſo being acquainted with his Nature and good Qualities. For to underſtand this literally, as if *Moſes* had found Grace in the Sight of God, becauſe God knew his Name to be *Moſes* would be abſurd. But if it be underſtood of his natural Diſpoſitions and good Qualities, then it will be very reaſonable to ſuppoſe that God might grant a Favour to *Moſes*, or that *Moſes* might find Favour in his Sight, becauſe God was acquainted with the Goodneſs of his Heart. The *Septuagint* renders this, *I know thee above all*, and the *Arabick* Verſion, renders it, *I have ennobled thy Name*. But it ſeems to me to ſignify, that I know thy good Diſpoſitions or good Qualities, becauſe of the following Words, *And thou haſt found Grace in my Sight.* For as it was uſual in the Eaſtern Nations to give Perſons Names ſignificant either of their good or bad Qualities, when they were remarkable for either; hence I ſuppoſe that

(*x*) Exod. xxxiii. 12.

knowing

knowing a Perſon *by Name* came to be an equivalent Expreſſion for knowing their natural Diſpoſitions or Qualities. See. *Exod.* xxxiv. 14. Thus *Adam* firſt called his Wife *Woman*, Gen. ii. 23. but afterwards, probably not till ſhe had born ſome Children, he called her *Eve*, which in *Hebrew* ſignifies *cauſing to grow*; *becauſe ſhe was the Mother of all living*, Gen. xxx. 20. *Abram* upon the Promiſe given him by God of having a numerous Poſterity, had his Name changed when he was ninety-nine Years old to *Abraham*, which is a Contraction of *Ab-Rom-Hammon*, which literally ſignifies the high Father of a Multitude, *becauſe he was to be the Father of many Nations*, Gen. xvii. 4. 5. And *Joſeph* at thirty Years of age was called *Zapnah-Paaneah*, which ſignifies a *Revealer of Secrets*, as it is rendered by the *Arabick* Verſion and the Targum of *Onkelos*. In ſhort it would be endleſs to enumerate all the Inſtances of this Kind which are to be found in the Scriptures. And it is more than probable that *Moſes* had an *Hebrew* Name that was given him by his Parents, which denoted ſome good Quality, as well as his *Egyptian* Name, of *Moſes*, which ſignified only his been drawn out of the Water: *Gen.* ii. 10. Though in writing his own Hiſtory he has only mentioned the Name that he was principally known by. In like manner when God gratified *Moſes* in the requeſt here mentioned he ſays, that he will Proclaim *Jehovah by Name* before him, *Exod.* xxxiii. 19. xxxiv. 3. but how does he perform this? Why by proclaiming his Nature. For it is ſaid, that *Jehovah* paſſed by before him, and he proclaimed *Jehovah*, *Jehovah* God merciful and gracious, long-ſuffering

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in Goodneſs and Truth, keeping Mercy for thouſands forgiving Iniquity, and Tranſgreſſions and Sin, and that will by no means clear the Guilty, viſiting the Iniquity of the Fathers on the Children, and upon the Childrens Children unto the third and unto the fourth Generation. See alſo *Iſaiah.* ix. 6. where the Prophet in deſcribing the *Meſſiah* ſays, and his *Name* ſhall be called Wonderful, Counſeller, the Mighty God, the everlaſting Father, the Prince of Peace, of the Increaſe of his Government and Peaee there ſhall be no End, upon the Throne of *David* and upon his Kingdom, to order it, and to eſtabliſh it, with Judgement and with Juſtice from hence forth even for ever.

Now therefore, ſays *Moſes* I pray thee, if I have found Grace in thy Sight, *Shew me now thyſelf (y), that I may know thee*, that I may find Grace in thy Sight: and conſider that this is thy People. Where it muſt be remarked that God had before this told *Moſes* ſeveral Times that he would ſend his *Angel* before him, to drive out the *Canaanite*, and the *Amorite* and the *Hittite*, &c. *Exod.* xxiii. 20. xxxii. 34. xxxiii. 2. But *Moſes* being deſirous of knowing who this Angel was, begs of God that he may ſee who this Perſon is, that he may know him. Which Perſon is here called by the Name of Gods

(*y*) In the original it is ſhew me *thy Way* which Word is uſed in the old Teſtament in a great Variety of Significations the *Septuagint* therefore render this Paſſage, *ſhew me now thy Self*, which ſeems much countenanced by the following Words, *that I may know thee.*

Way

Way and his *Preſence*, and his *Glory*, and his *Goodneſs*. And God ſaid, *My Preſence* ſhall go with thee, and I will give thee Reſt. And he ſaid unto him, If *thy Preſence* go not with me carry us not up hence: For wherein ſhall it be known here, that I and thy People have found Grace in thy Sight? Is it not in that thou goeſt with us? So ſhall we be ſeperated, I and thy People, from all the People that are upon the Face of the Earth. And the Lord ſaid unto *Moſes*, I will do this Thing alſo that thou haſt ſpoken: for thou haſt found Grace in my Sight, and I know thee by Name. And he ſaid, I beſeech thee ſhew me thy *Glory*. And he ſaid, I will make *all my Goodneſs* paſs before thee, and I will proclaim *Jehovah* (z) by Name before thee; and will be gracious to whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy. And he ſaid, *Thou canſt not ſee my Face: for there ſhall no Man ſee me, and live.* The Difficulty here is to reconcile this with ſome of the preceding Paſſages in the Books of *Moſes*, for it is before obſerved of *Abraham*, that he ate and drank and converſed with *Jehovah* in the Shape of a Man, and addreſſed him under the Character of the *Judge of the whole Earth*, Gen. xviii. 1—25. And when *Jacob* wreſtled with an Angel under the Appearance of a Man, when he diſcovered who this divine Perſon was, then it is ſaid, that *Jacob* called the Name of the Place *Peniel: For*, ſays he, *I have ſeen God Face*

(z) The Words in the Original are, "I will proclaim בשם *by* "*Name* Jehovah:" And not, I will proclaim the Name of *Jehovah*, as we have tranſlated it.

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to Face, and my Life is preſerved, Gen. xxxii. 24—30. And in *Exod.* xxiv. 9, 10, 11. it is ſaid, that *Moſes*, and *Aaron*, *Nadab*, and *Abiku*, and ſeventy of the Elders of *Iſrael*, *ſaw the God of Iſrael*; and there was under his Feet, as it were a paved Work of Saphire-ſtone, and as it were the Body of Heaven in Clearneſs. And upon the Nobles of the Children of *Iſrael*, he laid not his Hand: *Alſo they ſaw God, and did eat and drink?* that is, and their Lives were preſerved, as *Jacob* expreſſed it. Which can only be accounted for by obſerving, that St. *Stephen* ſays, *Acts* vii. 38, 53. The Law was given by the Diſpoſition of Angels, and that it was an Angel who ſpake to *Moſes* in Mount *Sinai*: And yet it is manifeſt, that that Angel ſpoke in the Name and Character of God ſaying, *I am Jehovah thy God*, &c. In the ſame Senſe of the Word *Angel* it may therefore be ſaid, that it was an *Angel* alſo which ſpoke to *Moſes* in this Place, ſpeaking in the Name and Character of *Jehovah*; and that it was alſo an *Angel* that was made viſible to him under the Title of *Jehovah*; and that was called *the Way*, the *Preſence*, the *Glory*, the *Goodneſs* of *Jehovah*; as alſo, that it was an *Angel* that appeared to *Moſes*, and *Aaron*, and *Nadab*, and *Abibu*, and the ſeventy Elders, who is nevertheleſs called the *God of Iſrael*. But that when it is ſaid, *There ſhall no Man ſee my Face and live*. This muſt be underſtood of the (*a*) *Great God*, of God the Father, who is therefore called the *Inviſible* God, 1 *Tim.* i. 17. or as St. *Paul* expreſſeth it, *Whom no Man hath ſeen, or*

(*a*) Tit. ii. 13. Rev. xix. 17.

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can ſee, 1 Tim. vi. 15, 16. For, ſays St. *John*, *No Man hath ſeen God at any Time*, John i. 18; vi. 46.

AND *Jehovah* ſaid, Behold there is a Place by me, and thou ſhalt ſtand upon a Rock. And it ſhall come to paſs, while my *Glory* paſſeth by, that I will put thee in a Clift of the Rock; and will cover thee with my Hand while I paſs by. And I will take away mine Hand, and thou ſhalt ſee *what followeth me* (*b*): but my Face ſhall not be ſeen. Where it is to be obſerved, that the Original Word, which our *Engliſh* Tranſlation renders *back Parts*, is made uſe of to denote any Thing, or Perſon that is behind or followeth another, in which Senſe it is uſed, *Gen.* xviii. 10. *Joſh.* xvi. 3. 2 *Sam.* x. 19. 2 *Chron.* xiii. 14, &c, &c. So that probably, that Perſon who followed, and which *Moſes* was ſo Deſirous to ſee was that Angel which is here called by the Name of the *Preſence*, the *Glory*, and the *Goodneſs* of God. Which Angel is by the Prophet *Iſaiah*, called the Angel of God's Preſence, *Iſaiah* lxiii. 9. And therefore it is obſerved by *Moſes* in the following Chapter when God comes to put this Promiſe in Execution, that *Jehovah* proclaimed the Name of *Jehovah*: And *Jehovah* paſſed by before him, and proclaimed *Jehovah*, *Jehovah* God, *Exod.* xxxiv. 5, 6.

AND *Jehovah* ſaid unto *Moſes*, Hew the two Tables of Stone like unto the firſt; and I will write upon theſe Tables the Words that were in the firſt Tables which thou brakeſt. And be ready in the Morning, and come up in the Morning unto Mount *Sinai*, and preſent thy

 ſelf

(*b*) Exod. xxxiii. 23.

ſelf there unto me, in the Top of the Mount. And no Man ſhall come up with thee, neither let any Man be ſeen throughout the Mount. And *Moſes* when he returned told the People what *Jehovah* had ſaid unto him. And when the People heard theſe evil Tidings they Mourned: and no Man did put on his Ornaments. For *Jehovah* had ſaid unto *Moſes*, Say unto the Children of *Iſrael*, ye are a ſtiff-necked People; I will come up in the midſt of thee in a Moment, and conſume thee: therefore now put off thy Ornaments from thee, *and humble yourſelves*, that I may know what to do unto thee. And the Children of *Iſrael* ſtript themſelves of their Ornaments by the Mount *Horeb*.

AND *Moſes* hewed two Tables of ſtone (*c*) like unto the firſt; and roſe up early in the Morning, and went up unto Mount *Sinai*, as *Jehovah* had commanded him, and took in his Hand the two Tables of Stone. And *Jehovah* deſcended in the Cloud, and ſtood with him there, and proclaimed the Name of *Jehovah*, or proclaimed *Jehovah* by Name; and *Jehovah*, *as he had promiſed*, paſſed by before him, and proclaimed *Jehovah*, *Jehovah* God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity and Tranſgreſſion and Sin, and that will by no Means clear the Guilty, viſiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and fourth Generation. And *Moſes* made haſte and bowed his Head

(*c*) Exod. xxxiv. 4.

towards

towards the Earth, and worſhipped. And he ſaid, If now I have found Grace in thy Sight, O Lord, let my Lord I pray thee go amongſt us, (for it is a ſtiff-necked People) and pardon our Iniquity and our Sin, and take us for thine Inheritance. And he ſaid, Behold I make a Covenant before all my People, I will do Marvels, ſuch as have not been in all the Earth, nor in any Nation; and all the People among which thou art, ſhall ſee the Work of *Jehovah*: for it is a terrible Thing that I will do with thee. Obſerve, thou that which I command thee this Day: Behold I drive out before thee the *Amorite*, and the *Canaanite*, and the *Hittite*, and the *Perizzite*, and the *Hivite*, and the *Jebuſite*. Take heed to thyſelf leſt thou make a Covenant with the Inhabitants of the Land whither thou goeſt, leſt it be for a Snare in the midſt of thee: For thou ſhalt worſhip no other God: For *Jehovah* (*d*), *whoſe Name is Jealous*, or who in his Nature is jealous of his Honour, *is a jealous God.*

JEHOVAH then proceeded in giving ſeveral Ordinances about the Obſervance of the three great Feaſts, and the Obſervation of the Sabbath; and the ſeperating of the *Levites*: For *Jehovah* (*e*) ſpake unto *Moſes* ſaying, Take the *Levites* from among the Children of *Iſrael*, and cleanſe them. And thou ſhalt bring the *Levites* before the Tabernacle; and thou ſhall gather *the whole Aſſembly of the Children of Iſrael* together: and thou ſhalt bring the *Levites* before *Jehovah*, and the Children of *Iſrael*

(*d*) Exod. xxxiv. 14. (*e*) Num. viii. 5—19. Deut. x. 1, 8, 10.

ſhall put their Hands upon the Levites, and *Aaron* ſhall offer the *Levites* before *Jehovah*, for an Offering of the Children of *Iſrael*; *that they may execute the Service of Jehovah*, that is, inſtead of thoſe Firſt-born who uſed formerly to execute it. And the *Levites*, ſays he, ſhall be mine; for they are wholly given unto me from among the Children of *Iſrael*; inſtead of ſuch as open every Womb, even inſtead of the Firſt-born of all the Children of *Iſrael*. For all the Firſt-born of the Children of *Iſrael* are mine, both Man and Beaſt; on the Day that I ſmote every Firſt-born in the Land of *Egypt*, I ſanctified them for myſelf.

WHERE we may obſerve, that although Almighty God has an undoubted Right of declaring who he will be ſerved by as a publick-officiating-Miniſter; yet becauſe the firſt-born Sons of every Family had hitherto claimed it, and poſſeſſed it as their Birth-right to officiate as Prieſt of the Family, and offer up the Sacrifice; Yet now when they were going to be deprived of this Right, and to have the *Levites* appointed in their ſtead; *to execute the Service of Jehovah*; God does not inſiſt upon his natural Right, but upon the Right of Purchaſe, when he protected the Firſt-born of the *Iſraelites* from being deſtroyed along with the Firſt-born of the *Egyptians*. And therefore he likewiſe requires the *Iſraelites* to make a formal Renunciation of this Part of their Right of Primogeniture, by putting their Hands upon the *Levites* and offering them up to *Jehovah as an Offering of the Children of Iſrael*; *that they may execute the Service of Jehovah*;

Jehovah; inſtead of the Firſt-born in *Iſrael.* And hence it is, that to diſtinguiſh between theſe new Prieſts, and thoſe who were formerly ſo called, theſe new Prieſts are frequently called *the Prieſts, the Levites,* Deut. xxii. 9; xxiv. 8. one part of whoſe Office it was to read the Law unto the People, *to teach Jacob the Judgments, and Iſrael the Law,* as well as to *put Incenſe, and whole Burnt-Sacrifices on the Altar,* Deut. xxxiii. 10. Which was one Reaſon why *Levi* was for the future to have *no Part nor Inheritance with his Brethren,* Deut. x. 9. that is, that the *Levites* were to have no Portion of Land aſſigned them as a Tribe in the Land of *Canaan*; but were to be diſperſed and ſeperated among the Reſt of the Tribes; that they might be at Hand to inſtruct the People. And hence it comes to paſs, that theſe *Prieſts, the Levites,* are Perſons referred to along with the Judge in the Determination of Cauſes both Civil and Criminal; they being to be conſidered, as Counſellors and Adviſers, but not as Magiſtrates. And God ſaid unto *Moſes* write thou theſe Words: for after the Tenour of theſe Words I have made a Covenant with thee and with *Iſrael.* And he was there with *Jehovah* forty Days and forty Nights; he did neither eat Bread nor drink Water: and he wrote upon the Tables the Words of the Covenant, the Ten Commandments.

WHERE it is obſerved, that *Moſes* is poſitively ſaid in this Place to have hewn the two Tables of Stone, and when he went up into the Mount to have taken in his Hand the two Tables of Stone; *Exod.* xxxiv. 4. And to have written

written the Words of the Covenant, the Ten Commandments thereon, *Exod.* xxxiv. 28. Whereas the firſt Tables of the Ten Commandments are poſitively ſaid to have been given to *Moſes* by God, and to have been written with the Finger of God, *Ex.* xxxi. 18. And in *Ex.* xxxii. 16. It is poſitively ſaid, that the Tables were the Work of God, and the Writing was the Writing of God graven on the Tables; ſo that it is probable the firſt Tables were written by God, but the ſecond by *Moſes*. And though *Moſes* in ſpeaking of theſe ſecond Tables, makes *Jehovah* ſay, *Exod.* xxxiv. 1. I will write upon theſe Tables the Words that were in the firſt Tables which thou breakeſt, and in *Deut.* x. 4. again ſays, that *Jehovah* works on the Tables according to the firſt Writing, the Ten Commandments, and gave them unto him. This we muſt ſuppoſe to be ſaid to be God's doing, becauſe *Moſes* did it by the Command of God; (for *Jehovah ſaid unto Moſes, Write thou theſe Words*, Exod. xxxiv. 27.) as it is ſaid, *Exod.* xxxii. 35. that *Jehovah* plagued the People, becauſe *they made the Calf, which Aaron made*: And as it is ſaid of *Joſeph* with regard to the Priſoners that were under his Charge, *Whatſoever they did there, he was the Doer of it*, Gen. xxxix. 22.

AND it came to paſs when *(f) Moſes* came down from Mount *Sinai* that *Moſes* wiſt not that the Skin of his Face ſhone. And when *Aaron* and all the Children of *Iſrael* ſaw *Moſes*, beheld the Skin of his Face ſhone, and they were afraid to come nigh him. *Moſes* therefore till he

(*f*) Exod. xxxiv. 29.

had

had done ſpeaking with them put on a Veil; and called unto them; and *Aaron* and all the Rulers, returned unto him: And *Moſes* talked with them. And afterwards all the Children of *Iſrael* came nigh, and he gave them in Commandment all that *Jehovah* had ſpoken with him in Mount *Sinai*.

AND now *Moſes* having been forty Days abſent, found upon his Return a good Progreſs made in the Work of the Tabernacle; and the Ornaments and Utenſils belonging thereto; and as ſoon as the Wood-work of the Tabernacle was finiſhed, he ordered it to be put together; ſo *Moſes* (*g*) took the Tabernacle, and pitched it without the Camp, afar off from the Camp, and he called it the Tabernacle of the Congregation. And it came to paſs, as *Moſes* entered into the Tabernacle, the cloudy Pillar deſcended and ſtood at the Door of the Tabernacle, and *Jehovah* talked with *Moſes*. And all the People ſaw the cloudy Pillar ſtand at the Tabernacle-door: and all the People roſe up and worſhipped, every Man in his Tent-door. And *Jehovah* ſpake to *Moſes* Face to Face, as a Man ſpeaketh unto his Friend. And he turned again unto the Camp; but becauſe the Tabernacle neither had a Door to it, nor were the Hangings of the outer Court finiſhed, therefore *Joſhua*, the Servant of *Moſes*, the Son of *Nun*, a YOUNG MAN *departed not out of the Tabernacle* (*h*), but remained there to preſerve it from being polluted. Which abiding of *Joſhua* in the Tabernacle

(*g*) Exod. xxxiii. 7. (*h*) נַעַר. Probably therefore a *firſt-born Son*. See Remarks on Exod. xxiv. 7.

ſhews

ſhews plainly,that this erecting of the Tabernacle was different from that mentioned, *Exod.* xl. 17, 18. Into which *Moſes* himſelf could not enter for ſome Time, becauſe the Glory of *Jehovah* filled the Tabernacle, *Exod.* xl. 35. And into which *Joſhua* never entered till after the Death of *Moſes*, when he went along with the High Prieſt to conſult God, after the Judgment of *Urim*, Numb. xxvii. 21.

Now though this erecting of the Tabernacle is mentioned, *Exod.* xxxiii. 7. before the ſecond Time that *Moſes* went up and ſtaid forty Days in the Mount, it is plain, that it muſt have been a Diſlocation. Becauſe that it was but at the firſt Time of his being ſo long in the Mount that he received Directions about building the Tabernacle; *Exod.* xxv. 8, 9. and upon his Return to the Camp; he found the *Iſraelites* committing Idolatry; on Account of which God *plagued* the *Iſraelites*, Exod. xxxii. 35. to make an Attonement for which, was the Occaſion of *Moſes* his going up the ſecond Time: So that the Space between theſe two Times cannot well be ſuppoſed to be longer than neceſſary, or that would be ſufficient for obeying the Orders given him by God, of Numbering the People, gathering the Poll-Tax, and ſetting the People about the Work of the Tabernacle: But by no Means for finiſhing the Tabernacle. Which we cannot ſuppoſe could well take up leſs then three or four of the ſeven Months that were ſpent in compleating it, and all its Utenſils and neceſſary Furniture. So that if we ſuppoſe *Moſes* to have

ſet

ſet the Men to work about the Beginning of the ſixth Month we may ſuppoſe this erecting of the Tabernacle to have been about the Beginning of the ninth Month. At which Time *Moſes* found upon Enquiry that the Poll-tax which was raiſed of an Half-ſhekel upon each Perſon upwards of twenty Years of Age was not ſufficient for finiſhing the Work. 1ſt Year, 9th Mo. 1ſt Day.

AND as there happened about this Time a Man to have been found (*i*) gathering of Sticks on the Sabbath day, they brought him unto *Moſes* and *Aaron*, and unto all the Congregation; *and they put him in Ward, becauſe it was not declared what ſhould be done unto him.* So *Moſes* returned unto the Lord, and put the Vail from off his Face when he went in to ſpeak with him, *Exod.* xxxiv. 34. And *Jehovah* (*k*) ſpake unto *Moſes* ſaying, Speak thou unto the Children of *Iſrael* ſaying, Verily my Sabbaths thou ſhalt keep; for it is a Sign between me and you, throughout your Generations; that ye may know that I am *Jehovah*, that doth ſanctify you. Ye ſhall keep the Sabbath therefore: for it is holy unto you. Every one that defileth it ſhall ſurely be put to Death, for whoſoever doth any Work therein, that Soul ſhall be cut off from amongſt his People. Six days may work be done but in the ſeventh is the Sabbath of Reſt, holy to *Jehovah*: whoſoever doth any Work in the Sabbath-day, he ſhall ſurely be put to Death. Wherefore the Children of *Iſrael* ſhall keep the Sabbath, to obſerve the Sabbath throughout their Generations, for

(*i*) Num. xv. 32. (*k*) Exod. xxxi. 12—17.

a perpetual Covenant. It is a Sign between me and the Children of *Iſrael* for ever: for in ſix Days *Jehovah* made Heaven and Earth, and on the ſeventh Day he reſted, and was refreſhed. And when *Moſes* had received theſe Inſtructions he then departed from the Preſence of *Jehovah*.

AND (*m*) *Moſes* when he returned having gathered all the Congregation of the Children of *Iſrael* together, he ſaid unto them, Theſe are the Words which *Jehovah* hath commanded that ye ſhould do them; Six Days ſhall Work be done but on the ſeventh there ſhall be to you an holy Day, a Sabbath of Reſt unto *Jehovah*: whoſoever doth Work therein ſhall be put to Death. Ye ſhall kindle no Fire throughout your Habitations upon the Sabbath-day (*n*), *The Man ſhall ſurely be put to Death*; all the Congregation ſhall ſtone him with Stones without the Camp. And all the Congregation brought him without the Camp, and ſtoned him with Stones, and he died.

IT is manifeſt, that theſe three Paſſages in *Exod.* xxxi. *Exod.* xxxv. and *Numb.* xv. belong to one and the ſame Event. Since if the Puniſhment againſt Sabbath-breakers had been denounced at the Time mentioned, *Exod.* xxxi. when the two Tables were firſt delivered unto *Moſes*, then it could not have been ſaid afterwards, as it is mentioned *Numb.* xv. that *Moſes* and *Aaron* and the whole Congregation of *Iſrael* put the Man in Ward

(*m*) Exod. xxxv. 1. (*n*) Num. xv. 35.

till

till the Mind of *Jehovah* was known, *becauſe it was not declared what ſhould be done unto him.* And the laſt Sentence of the Anſwer mentioned in *Exod.* xxxv. ſhews plainly that it was given upon the Occaſion of the Man's gathering Sticks upon the Sabbath-day as mentioned *Numb.* xv; for, ſays *Jehovah*, ye ſhall kindle no Fire throughout your Habitations on the Sabbath-day. It is likewiſe probable, that *Moſes* at the ſame Time received the reſt of the Directions, which are given in the fifteenth Chapter of Numbers concerning ſeveral Kinds of Offerings, and the Fringes of their Garments, becauſe they are mentioned at the ſame Time with this of the Sabbath-breaker, and come in very abruptly in the Place where they are mentioned.

IT is alſo more than probable, that *Moſes* took this Opportunity alſo of enquiring and receiving Inſtructions concerning what he was to do about proceeding with the Work of the Tabernacle, ſince the three Thouſand Talents, and the one Thouſand ſeven Hundred ſeventy-five Shekels were found to be inſufficient for finiſhing the whole; in anſwer to which he was ordered to proclaim *a free-will-Offering.* And therefore (*o*) *Moſes* ſpake moreover unto all the Congregation of the Children of *Iſrael* ſaying, Take ye from amongſt you an Offering unto *Jehovah:* Whoſoever is willing of Heart let him bring an Offering to the Lord, Gold and Silver, and Braſs, and Blue, and Purple, and Scarlet, &c. And they came every one whoſe Heart ſtirred him up, and

(*o*) Exod. xxxv. 4.

every one whom his Spirit made willing, and they brought *Jehovah*'s Offering to the Work of the Tabernacle of the Congregation, and for all his Service and for the holy Garments, &c. And *Moſes* (*p*) called *Bezaleel* and *Aholiab*, and every wiſe-hearted Man in whoſe Heart *Jehovah* had put Wiſdom, even every one whoſe Heart ſtirred him up to come unto the Work to do it. And they received of *Moſes* all the Offering which the Children of *Iſrael* had brought, for the Work of the Service of the Sanctuary. And they brought yet unto him *free Gifts* every Morning. And all the Wiſemen that wrought all the the Work of the Sanctuary, came every Man from the Work which they made; and they ſpake unto *Moſes* ſaying, The People bring much more than enough for the Service of the Work which *Jehovah* commanded to make. And *Moſes* gave Commandment, and they cauſed it to be proclaimed through the Camp, ſaying, Let neither Man nor Woman make any more Work for the Offering of the Sanctuary. So the People were reſtrained from bringing; for the Stuff they had was ſufficient for all the Work, and too much. And all the Gold (*q*) that was occupied for the Work, even the Gold of the Offering was twenty-nine Talents, and ſeven thouſand and thirty Shekels. And the Silver was an hundred Talents, and one thouſand ſeven hundred threeſcore and fifteen Shekels. And the Braſs of the Offering was ſeventy Talents, and two thouſand four hundred Shekels. And therewith they made the Sockets to the Door of the Tabernacle, and the braſen

(*p*) Exod. xxxvi. 2. (*q*) Ib. xxxviii. 24.

Altar

Altar and the braſen Gate for it, and all the Veſſels of the Altar: And the Sockets of the Court round about; and the Sockets of the Court Gate, and all the Pins of the Tabernacle, and all the Pins of the Court round about. And (*r*) of the Blue, and Purple, and Scarlet they made Cloaths of Service to do Service in the holy Place, and made the holy Garments for *Aaron*, as the Lord commanded *Moſes*. And when they had finiſhed (*s*) their Work *Moſes* did look upon all the Work, and behold, they had done it as *Jehovah* had commanded, even ſo had they done it, and *Moſes* bleſſed them.

AND it came to paſs in the firſt Month (*t*) in the ſecond Year on the firſt Day of the Month, that the Tabernacle was reared up. And he took and put the Teſtimony in the Ark, and he brought the Ark, and the Table, and the Candleſtick, and the golden Altar, and ſet them in the Tabernacle. And ſet up the Hanging at the Door of the Tabernacle. And he put the Altar of Burnt-offering by the Door of the Tabernacle; and he ſet the Laver between the Tabernacle and the Altar. And he reared up the Court round about the Tabernacle and the Altar, and ſet up the Hanging of the Court-gate: So *Moſes* finiſhed the Work. It is an Obſervation made by Dr. *Pocock* (*u*) that near the South Weſt Corner of that Part of Mount *Sinai*, which is called Mount *Epiſteme* there is a little Hill called *Araone* by the *Arabs*, and by the *Greeks* the Tabernacle of the

2d Year, 1ſt Mo. 1ſt Day.

(*r*) Exod. xxxix. 1. (*s*) Ib. ver. 43. (*t*) Ib. xl. 17—33.
(*u*) Pocock Trav. p. 147.

Teſtimony,

Teſtimony; where they ſay *Aaron* was conſecrated, and firſt performed the Offices of the Prieſthoood; ſo that if there be any Dependance on this Tradition, it is probable that on this Hill was placed the Tabernacle of the Congregation, which *Moſes* was ordered to place without the Camp afar off.

THEN a Cloud (*x*) covered the Tabernacle, or the Tent of the Teſtimony, or Tent of the Congregation, which was over the Tabernacle; and the Glory of the Lord filled the Tabernacle; ſo that *Moſes* for ſome Time was not able to enter therein. And at Even there was upon the Tabernacle as it were the Appearance of Fire, until the Morning. So it was alway, the Cloud covering it by Day, and the Appearance of Fire by Night. From hence forward therefore *Moſes*, as *Joſephus* obſerves, went no more up to Mount *Sinai* to conſult with God; but *Jehovah* called unto *Moſes* and ſpake to him (*y*) out of the Tabernacle of the Congregation and dictated all thoſe Laws, concerning Burnt-offerings, and *Meat-offerings*, of Flour with Oyl and Incenſe: Where it ſhould be obſerved that the Word *Meat* having been by Uſe appropriated to ſignify generally either Fleſh or Fiſh, this Kind of Offering, which was of Flour, would be better called in our Language a *Bread-offering*. It ought likewiſe to be remarked, that the *Hebrew Vau* is frequently uſed as a disjunctive Particle as well as a copulative, and therefore what we render, *Lev.* vii. 10. *Every Meat-offering mingled with Oyl, and dry, ſhall*

(*x*) Exod. xl. 34. Num. ix. 15, 16. (*y*) Lev. i. 1, &c.

the

the Sons of Aaron have, ought to be rendered, *Every Meat-offering mingled with Oyl, or dry*, &c. as it is in the *Septuagint* Verſion. Then *Jehovah* proceeded in giving Directions about the Firſt-Fruits in the Ear; and the Salt of the Meat-offering. And the Peace-offering. And the Sin-offering of Ignorance for the Prieſt, for the Congregation, for the Ruler, or for the People. And for one that concealeth his Knowledge in touching an unclean Thing, or in making an Oath; or for Sacrilege and for all Sins of Ignorance. And the Treſpaſs-offering for Sins done willingly. And the Offering at the Conſecration of the Prieſts. With further Directions concerning the Treſpaſs-offering, and the Peace-offering; which are contained in the ſeven firſt Chapters of Leviticus. But at the End of the fifteenth Verſe of the ſeventh Chapter the *Samaritan* Pentateuch has a Remark inſerted that, *this is the Middle of the Law.* Upon which Dr. *Wall* makes this juſt Obſervation in his critical Notes, that this ſhews of how late a Date that Copy muſt be; ſince the Nicety of numbering the Words was but a late Practice. And at the ſame Time we are to ſuppoſe, that God dictated alſo thoſe Laws which are contained in the fifth, ſixth, and the four firſt Verſes of the eighth Chapter of the Book of *Numbers*, concerning Reſtitution, the Trial of Jealouſy, the Law of the *Nazarites*, and the Form of bleſſing the People; which muſt have preceded the actual giving the Bleſſing itſelf as mentioned *Lev.* ix. 23.

AND now it may be taken for granted, that the Tabernacle being fully reared, and *Moſes* having received his

his full Inſtructions he would as he was commanded, *Exod.* xl. 2—16. immediately ſet about (*z*) dedicating and Anointing the Tabernacle and its Utenſils; and conſecrating rhe Prieſts and *Levites*, according to the Forms preſcribed *Exod.* xxix. 1—37. xxx. 22—30. xl. 9—15. N*umb.* viii. 5—22. which Ceremony took up ſeven Days *Exod.* xxix. 35—37. *Lev.* viii. 33. ix. 1.

21 Year, 1ſt Mo. 8th Day.

AND on the (*a*) eighth Day *Moſes* called *Aaron* and his Sons, and commanded them to officiate publickly by Offering up a Sin-offering and a Burnt-offering for himſelf, and his Sons and the Elders of *Iſrael*; and another Sin-offering, and a Burnt-offering for the People. Which when *Aaron* had done *Moſes and Aaron* went into the Tabernacle. And the Lord ſpake unto *Moſes* and to *Aaron*, and gave them directions concerning Meats clean and unclean; about Womens Purifications and Offerings; of the Tokens to diſcern a Leproſy, of the Rites and Sacrifices in cleanſing the Leper; about the Signs of Leproſy in an Houſe, and the cleanſing of that Houſe: About Uncleanneſs by Iſſues, and their Cleanſing: As they are contained in the eleventh, twelfth thirteenth, fourteenth and fifteenth Chapters of *Leviticus*. Which were given both *to Moſes and to Aaron*, Chap. xi. 1. xv. 1. And when *Moſes* and *Aaron* came out they

(*z*) Biſhop *Uſher*, &c. ſuppoſes this Dedication to have been deferr'd to the ſecond Month; I ſuppoſe becauſe the *Levites* were not number'd till then; but their Seperation and their Numbering were two different Tranſactions. And *Calmet* fixes it to the fifth Day of the ſecond Month, but I cannot tell why.

(*a*) Lev. ix. 1—24.

bleſſed

bleſſed the People (*b*) and the Glory of the Lord appeared unto all the People. And there came a Fire out rom before the Lord, and conſumed upon the Altar, the Burnt-offering; and the Fat *of the Sin-offering*.

Now during this Tranſaction (*c*) *Nadab* and *Abihu* the Sons of *Aaron*, ſeeing the Sacrifices laid upon the Altar, and no Fire ready to burn them with all, took either of them his Cenſer and put Fire therein, and put Incenſe thereon, and offered ſtrange Fire before *Jehovah*. And there went out Fire from *Jehovah* and devoured them. And when *Aaron* began to lament for the Loſs of his Sons, *Moſes* ſaid unto him, *Jehovah* ſpake, ſaying, I will be ſanctified in them that come nigh me, and before all the People I will be glorified; thou ſhalt neither mourn nor weep, neither ſhall thy Tears run down (*d*). And *Aaron* held his Peace. And *Moſes* called *Miſhael* and *Elzaphan* the Sons of *Uzziel* the Uncle of *Aaron*, and ſaid unto them, Carry your Brethren from before the Sanctuary out of the Camp. And *Moſes* ſaid unto *Aaron*, and unto *Eleazar* and *Ithamar* his Sons that were left, Uncover not your Heads, neither rend your Cloaths, that is, do not ſhow any Signs of Mourning or Lamentation, leſt you die: but let your Brethren the whole Houſe of *Iſrael* bewail the Deſtruction, which *Jehovah* hath made by burning *Nadab* and *Abihu* with Fire; *For the anointing Oyl of Jehovah is upon yon.* Which ſhews that the ſeven Days of Conſecration were not paſſed, when this Event happened.

(*b*) Lev. ix. 23, 24. (*c*) Ib. x. 1—20. (*d*) See alſo Lev. x. 12.

AND *Moſes* ſpake unto *Aaron*, and *Eleazar*, and *Ithamar* take the *Meat-offering* which Remaineth, and eat it without Leaven beſide the Altar. And when *Moſes* came to look for the Sin-offering, Behold the (*d*) Goat, which was a (*e*) Part of it, was entirely Burnt; whereas the (*f*) Fat and the Kidneys and the Cawl, ought only to have been Burnt: And he was angry with *Eleazar* and *Ithamar*. And *Aaron* ſaid unto *Moſes*, behold this Day, have they offered their Sin-offering, and their Burnt-offering before the Lord: And my two Sons *Nadab* and *Abihu* have been deſtroyed with Fire from Heaven: And if we in theſe Melancholly Circumſtances, under ſuch an Affliction, had eaten the Sin-offering to Day, which ought to be eaten with Joy and Thanſgiving; ſhould it have been accepted in the Sight of *Jehovah*? And when *Moſes* heard that he was content.

AND it came to paſs on the Day that *Moſes* (*g*) had fully ſet up the Tabernacle, and had anointed it, and ſanctified it, and all the Inſtruments thereof, both the Altars and all the Veſſels thereof: That the Princes of *Iſrael* offered, and brought their Offering before *Jehovah*, ſix covered Waggons and twelve Oxen; a Waggon for two of the Princes, and for each one an Ox; and they brought them before the Tabernacle. And *Jehovah* ſpake unto *Moſes* ſaying, Take it of them, and *Moſes* took the

(*d*) Lev. x. 16. (*e*) Ib. ix. 3, 15. (*f*) Ib. viii. 14, 16; ix. 7, 10. (*g*) Num. vii. 1—84.

Waggons

Waggons and the Oxen, and gave them unto the *Levites.*

AND the Princes offered for dedicating of the Altar, in the Day that it was anointed; and *Jehovah* ſaid unto *Moſes*, They ſhall offer their Offering each Prince on his Day for the dedication of the Altar, and he that offered his Offering the firſt Day was *Nahſhon* the Son of *Amminadab*, of the Tribe of *Judah*; on the ſecond Day *Nethaneel* the Son of *Zuar* the Prince of *Iſſachar*: And ſo on till the whole twelve Tribes had offered their Offerings. During which twelve Days *Moſes* having attended at the Tabernacle to receive the Offerings, he had frequent Opportunities of receiving God's Commands, as we find them recorded in the Book of *Leviticus* from the ſixteenth Chapter of *Leviticus* to the End of the Book. For it was not till (*h*) after the Death of the two Sons of of *Aaron*, when they offered before the Lord and died; that *Jehovah* ſpake unto *Moſes* and gave him Directions concerning the Manner and Time when the High Prieſt ſhould come within the Vail of the Tabernacle, before the Mercy-Seat, as alſo concerning the Scape-goat. And the Blood of Beaſts (*i*) which was to be ſprinkled upon the Altar, but was forbidden to be eaten. Concerning unlawful Marriages (*k*); and unlawful Luſts. Concerning (*l*) various Kinds of Miſdemeanours. Concerning offerings to *Moloch* (*m*); of Wizards; and of curſing of Parents: Of the Prieſts Mourning (*n*) and Mar-

(*h*) Lev. xvi. 1, &c. (*i*) Ib. xvii. 1. (*k*) Ib. xviii. 1.
(*l*) Ib. xix. (*m*) Ib. xx. (*n*) Ib. xxi.

riages. When the Prieſts (*o*) are to abſtain from holy Things. Concerning ſundry Feaſts (*p*), and the Day of Attonement. Where it ought to be remarked, that the fifteenth Day of the Month *Abib*, was a fixed Sabbath let it happen on what Day of the Week it would. As appears from collating the fourth, fifth, ſixth, ſeventh, eighth, eleventh and fifteenth Verſes of this Chapter: And regulated the Sabbaths for ſeven Weeks, which poſſibly might ſerve inſtead of an Intercalation whereby to regulate the Jewiſh Year.

AND (*q*) the Son of an *Iſraelitiſh* Woman whoſe Father was an *Egyptian*, having blaſphemed the Name of *Jehovah* and curſed; they brought him unto *Moſes*, that the Mind of *Jehovah* might be ſhewed them. And *Jehovah*, ordered him and all Blaſphemers to be put to Death. The *Jews* from this Text pretend that the Name *Jehovah* cannot be pronounced without Blaſphemy; becauſe the Original will bear that Interpretation, *Lev.* xxiv. 16. But it ſhould be obſerved, that the Original Word נקב ſignifies to *curſe* as well as barely to name or pronouce. As it is rendered, *Numb.* xxxiii. 11. 13, 25, 27. xxiv. 10. and *Job.* iii. 8. Where it will bear no other Interpretation. Then *Jehovah* (*r*) gave Directions concerning the Jubilee, and Oppreſſion, and ordered them to be compaſſionate. He condemned Idolatry (*s*), and promiſed a Bleſſing to the Obedient, and threatened the Diſobedient with a

(*o*) Lev. xxii. (*p*) Ib. xxiii. (*q*) Ib. xxiv. 10.
(*r*) Ib. xxv. (*s*) Ib. xxvi.

Curſe;

Curſe; gave Laws concerning Vows (*u*). Ordered that no devoted Thing may be redeemed. Appointed the Payment of Tithes, and prohibited the Tithe from being changed. Where it is to be obſerved, that although this is the firſt Time that Tithes are ſpoken of in the Levitical Law, yet that it is here ſpoken of as a Practice well known amongſt the *Iſraelites*, and that ſtood in need of very little Explanation. It is therefore more than probable, that as the Children of *Levi* were taken by God to miniſter unto him, inſtead of the firſt-born Sons of all the Tribes, who till that Time were the Prieſts in their own Families, and miniſtred unto God: So thoſe Tithes which were now transferred to the Sons of *Levi*, had till this Time been paid to the Prieſt, or Prince, or firſt-born Son, who was Head of the Family.

AND during theſe Tranſactions, ſome Time towards the Beginning of the Month, (that is before the fourteenth) (*x*) *Jehovah* enjoined the Obſervation of the Paſſover on the fourteenth Day of the Month; according to all the Rites and Ceremonies thereof as preſcribed, *Exod.* xii. 3—27. And they kept the Paſſover on the fourteenth Day of the firſt Month, at Even. And there were certain Men that were defiled by the dead Body of a Man, that they could not keep the Paſſover on that Day. And *Jehovah* ordered that they ſhould keep it on the fourteenth Day of the ſecond Month.

2d Year, 1ſt Mo. 14th Day

(*u*) Lev. xxvii. (*x*) Num. ix. 1.

AND

2d Year, 2d Mo. 1ſt Day.

AND on the (*y*) firſt Day of the ſecond Month of the ſecond Year, after they were come out of the Land of *Egypt*, *Jehovah* ſpake again unto *Moſes* out of the Tabernacle; and ordered him to number the People a ſecond Time, from twenty Years old and upwards, all that were able to go forth to War. And appointed every Tribe to be numbered diſtinctly, and to be ranked under thoſe Princes or Heads, who had brought up the Offerings to the Dedication of the Altar.

WHICH Numeration when *Moſes* had compleated (*z*), the Number of the whole was found to be ſix hundred three thouſand, five hundred-fifty, which is exactly the ſame Number with that which was made at collecting the Poll-Tax for building the Tabernacle, *Exod.* xxxviii. 26. With this Exception, that the (*a*) *Levites* were not now numbered; ſo that juſt ſo many Perſons muſt have arrived at the Age of twenty among all the reſt of the Tribes, as the whole Number of *Levites* that were then upwards of twenty amounted to.

THEN *Jehovah* appointed the Order of Encampment for the (*b*) *Levites*, and commanded them to pitch about Tabernacle; and to take charge thereof both when it was erected, and when it was to be removed. Then he ordered (*c*) the Tribes of *Judah*, *Iſſachar*, and *Zebulun* to encamp on the Eaſt-ſide. But they as well as

(*y*) Num. i. 1. Here begins the Book of *Numbers*. (*z*) Num. i. 46. (*a*) Ib. i. 47; ii. 33. (*b*) Ib. i. 50. (*c*) Ib. ii. 1, &c.

the

the reſt of the Tribes were to pitch *at a Diſtance from the Tabernacle*, becauſe the *Levites* were to pitch between them and the Sanctuary to take Charge thereof: And the Tribes of *Reuben*, *Simeon*, and *Gad* to pitch their Tents on the South-ſide: And the Tribes of *Ephraim*, *Menaſſeh*, and *Benjamin* to encamp on the Weſt-ſide: And the Tribes of *Dan*, *Aſher*, and *Naphtali* on the North: Every one by his own Standard, with the Enſign of his Father's Houſe. By which means the Tabernacle was now pitched in the Center of the whole Camp, which when it was firſt reared, was pitched without the Camp, far of from the Camp, *Exod.* xxxiii. 7.

AND the (*e*) Lord ſpake unto *Moſes* in the Wilderneſs of *Sinai*, ſaying, Number the Children of *Levi* (*f*) after the Houſe of their Fathers by their Families; every Male from a Month old and upward: Now the Sons of *Levi* were *Gerſhon*, *Kohath*, and *Merarai*. And *Moſes* numbered them according to the Word of the Lord, and thoſe that were numbered of the Family of *Gerſhon*, were ſeven thouſand five-hundred, who were appointed to pitch the Taberrnacle, and to take care of the covering of the Tabernacle, and the Hanging for the Door, and the Hangings of the Court, and the curtain for the door of the Court. Thoſe of the Family of *Kohath* that were numbered amounted to eight thouſand ſix-hundred, who were appointed to pitch on the South-ſide of the Taber-

(*e*) Num. iii. 14—37. (*f*) They had been omitted at the laſt Numbering of the Tribes, Num. i. 47.

nacle

nacle and their charge was the Ark, the Table, the Candleſtick, the Altars, and the Veſſels of the Sanctuary. Whence it appears that the Dedication of the Temple muſt have been over before this Numbering, becauſe *Nadab* and *Abihu* were now dead: *Eleazar* the third Son of *Aaron* being made Preſident over all the *Levites* Numb. iii. 32. Thoſe of the Family of *Merarai* amounted to ſix thouſand two-hundred, who were to pitch Northward of the Tabernacle; and had given into their cuſtody the Boards of the Tabernacle, and the Bars, and the Pillars, and the Sockets, and the Pillars of the Court round about. So that the whole Number of *Levites* when ſummed up together amounted but to twenty-two thouſand three hundred, which ſeems a very ſmall Number in Proportion to the reſt of the Tribes, when we conſider that the Tribe of *Judah* numbered ſeventy-four thouſand ſix hnndred; and the reſt one with another, each about forty thouſand, and none ſo few as thirty thouſand. Whence it ſhould ſeem as if thoſe Idolaters who had been ſlain for worſhipping the golden Calf had been all of the Tribe of *Levi*, of whom three thouſand were ſlain in one Day, and many others died of the Plague, *Exod.* xxxii. 28. 35. And what confirms this Opinion, is that when *Moſes* called out, and aſked, *Who is on Jehovah's Side?* No Perſons are ſaid to have come to him but of the Tribe of *Levi*, ver. 26. And then he ſays to them, Put every Man his Sword by his Side; (for *Aaron* had made them naked to their Shame among their Enemies) and go in and out from Gate to Gate through the Camp, *and ſlay every*

Man

Man his Brother, and every Man his Companion, and every Man his Neighbour, i. e. that is not on *Jehovah*'s Side. And when *Moſes* is bleſſing the Tribe of *Levi* before his Death, and praiſing them for their Behaviour in this Tranſaction, he ſays, *Who ſaid unto his Father, and to his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor knew his own Children*, Deut. xxxiii. 9. Which Affair, not having happened above ſix Months before this numbering, might occaſion the Deficiency of Males in this Tribe.

AND to the (*g*) Eaſt of the Tabernacle *Moſes* and *Aaron* and his Sons, were ordered to pitch their Tents, keeping the Charge of the Sanctuary.

THEN God ordered *Moſes* to number (*h*) all the Firſt-born of the Males in the reſt of the Tribes, and to redeem them by taking the *Levites* inſtead thereof as far as they would go, and for the Remainder to take five Shekels apiece by the Poll. Now the Number (*i*) of the Firſt-born among the reſt of the Tribes was found to amount to twenty-two thouſand two hundred ſeventy-three; and the Number of *Levites* (*k*), as before mentioned, amounted to twenty-two thouſand three hundred. But if we ſuppoſe three hundred of theſe to be firſt-born Sons, and of Conſequence to belong already to the Lord; then there will remain but twenty-two thouſand

(*g*) Numb. iii. 38. (*h*) Ib. ver. 40. (*i*) Ib. ver. 43.
(*k*) 7500+8606+6200=22300. Numb. iii. 22, 28, 34.

Levites (l) to be taken in Redemption; which being deducted from twenty-two thouſand two hundred ſeventy-three, the Number of the firſt-born Males in the reſt of the Tribes, there remained two hundred ſeventy-three *(m)* to be redeemed with Money at the Price of five Shekels apiece, which amounted to the Sum of *(n)* one thouſand three hundred ſixty-five Shekels.

IT is certain, that this Number of three hundred firſt-born *Levites*, which is here deducted, is exceediug ſmall, in Compariſon of the whole twenty-two thouſand three hundred; if we ſuppoſe every firſt-born Child of every Woman to be included in this Number; ſince at this Rate every married Woman having probably one firſt-born Son, there would then be but three hundred Families in the whole Tribe conſiſting of twenty-two tnouſand three hundred Males upward of one Month old. In like manner the Number of firſt-born Males in the reſt of the Tribes is alſo comparatively very ſmall; for as the whole Number of the reſt of the Tribes, who were upwards of twenty Years of Age, and were able to go forth to War, amounted to ſix hundred three thouſand five hundred and fifty; if according to Mr. *Templeman*'s Calculations, (who reckons the Number of Perſons in a Nation that are able to go to War to be but one fourth Part of the whole Nation,) we multiply this Number of ſix hundred three thouſand five hundred and fifty by four, in order to bring the reſt of the Tribes upon a Level with the *Levites*, who were reckoned from

(*l*) Num. iii. 39. (*m*) Ib. ver. 46. (*n*) Ib. ver. 50.

one

one Month old and upwards; then the whole Amount of the Souls in the reſt of the Tribes will be two Million four hundred fourteen thouſand two hundred, which being divided by twenty-two thouſand two hundred ſeventy-three, the Number of Firſt-born, this will produce a Quota of one hundred and eight, for the Number of Perſons in each Family conſiſting of a Man and his Wife and the Children born immediately from them; which is not to be ſuppoſed to be a reaſonable Allowance. But if we allow the Title of Firſt-born to belong only to that Perſon in a Family conſiſting of a Father, Grandfather, or Great Grandfather, if alive, who had a Right, during his Life-time, to be the Prieſt of the whole Family, which ſeems to have been the Uſe and Intent of this Numbering, then theſe Calculations will not be ſo unreaſonable. Which likewiſe ſhews, that the *Levites* were not taken in lieu of the firſt-born Son, but of every firſt-born Son, who had a Right to the Prieſthood.

THEN *Jehovah* ordered *Moſes*, to number thoſe *Levites* (*o*) over again who were from *twenty-five* to fifty Years of Age, and to appoint them in a particular Manner to the Service of the Tabernacle; and to aſſign each of them their particular Province. Where it is to be obſerved, that in the third Verſe of this Chapter both in the *Hebrew* Bible and the *Engliſh* Tranſlation, *Moſes* is ordered to number the *Levites* from *thirty* to fifty Years of Age; but in the eighth Chapter of *Numbers*, and twen-

(*o*) Numb. iv. 1—49.

ty-fourth Verſe it is ſaid, that from *twenty and five* Years old the *Levites* ſhall go in to wait upon the Service of the Tabernacle. Which, as it agrees with the Number of Years aſſigned to the *Levites* by the *Septuagint* Verſion in both theſe Places, is therefore probably the right one. To *Aaron* and his Sons, was allotted the Charge (*p*) of taking down the Sanctuary, and its Veſſels, and the putting them up; and delivering them covered up to the *Kohathites*, who were to carry them. And therefore as theſe were looked upon as Things more holy than the reſt, and were not very burthenſome, the *Koathites* had no Waggons (*q*) delivered to them out of the Offerings made by the Princes on the Day of the Dedication, but were appointed to bear them on their Shoulders. And *Eleazar* (*r*) the Son of *Aaron* was appointed to preſide over them.

THE Sons of *Gerſhon* (*s*) were appointed to take Care of the Tabernacle, and the Tent of the Congregation, the Covering thereof, and the Hanging for the Door of the Tabernacle, and the Hangings of the Court, and the Cords, and all the Inſtruments for their Service: And *Ithamar* (*t*) the younger Son of *Aaron* was appointed to preſide over them. And to them were given two Waggons (*u*) and four Oxen out of the Offerings made by the Princes at the Dedication of the Tabernacle to carry theſe Things in whenever they decamped, and moved from one Place to another.

(*p*) Ib. ver. 5—16. (*q*) Num. vii. 9. (*r*) Ib. iii. 22. iv. 16.
(*s*) Ib. ver. 25, 26. Ib. iv. 22—28. (*t*) Ib. iv. 28. (*u*) Ib. vii. 1—8.

THE

THE Sons of *Merarai* (*x*) had given to them in Charge the Boards of the Tabernacle, and the Bars thereof, and the Pillars thereof, and Sockets thereof, and the Pillars of the Court round about, and their Sockets, and Pins and Cords, and all the Inſtruments and Veſſels thereof. Which being the moſt cumberſome, they had four Waggons (*y*), and eight Oxen delivered to them out of the Offerings of the Princes on the Day of Dedication. And *Ithamar* (*z*) *Aaron*'s younger Son was appointed to preſide over theſe alſo.

MOSES (*a*) therefore having numbered them accordingly found thoſe of the Family of *Kohath*, who were from *twenty-five* to fifty Years of Age to amount to two thouſand ſeven hundred and fifty; thoſe of the Family of *Gerſhon* to amount to two thouſand ſix hundred and thirty; and thoſe of the Family of *Merarai* to three thouſand two hundred. The Sum total of which amounted to eight thouſand five hundred and eighty.

NOW during all theſe Tranſactions ſince the compleat erecting of the Tabernacle; the Cloud covered it by Day and a Pillar of Fire by Night. And *Jehovah* (*b*) gave this as a Signal to *Moſes* when the *Iſraelites* were to reſt, and when they were to journey; that whether it were one Day, or two Days, or a Month, or a Year, that the Cloud

(*x*) Ib. iii. 33—37. Ib. iv. 29—33. (*y*) Ib. vii. 8.
(*z*) Num. iv. 33. (*a*) Ib. ver. 34—48. (*b*) Ib. ix. 15—23.

tarried

tarried upon the Tabernacle, the Children of *Iſrael* ſhould abide in their Tents, and journey not, but when it was taken up they ſhould journey.

A LITTLE before the Receiving of which Inſtructions, I ſuppoſe it was that *Hobab*, the Son of *Raguel* the *Midianite Moſes*'s Father-in-law, came to pay him a Viſit in the Camp; and *Moſes* ſaid unto *Hobab*, We are journeying, or as the *Arabick* Verſion has it, We are about to journey unto the Place of which *Jehovah* ſaid, I will give it you; come thou with us, and we will do thee Good; for *Jehovah* hath ſpoken Good concerning *Iſrael*. And he ſaid unto him, I will not go; but I will depart to mine own Land, and to my Kindred. And *Moſes* ſaid, Leave us not I pray thee, foraſmuch as thou knoweſt how we are to encamp in the Wilderneſs, and thou mayeſt be to us *inſtead of Eyes*, *Numb.* x. 2, 9. Whence it is plain, that God had not at that Time informed *Moſes* of the Method he intended to take in conducting him through the Wilderneſs: Since there would then have been no need for *Moſes* to have deſired *Hobab* to go along with them *as a Guide* through the Wilderneſs. But *Moſes* being unwilling to break in upon the Thread of his Narration, deferred the Mention of this private Tranſaction to the latter End of the next Chapter; as he had done before in the Caſe of *Keturah*, Gen. xxv. 1. And though *Hobab* at firſt ſeems to have refuſed to go along with *Moſes*, yet it is more than probable, that he changed his Mind afterwards; becauſe we find mention made of his Family having obtained

a Settlement along with the Tribe of *Judah*, on the firſt Conqueſt of the Land of *Canaan*, Judg. i. 16. iv. 11, 17.

AND *Jehovah* ſpake unto *Moſes* ſaying (*c*), Make thee two Trumpets of Silver; that thou mayeſt uſe them for calling the Aſſemblies and Journeyings of the Camps. And when you make uſe of both of them, then ſhall all the Aſſembly or Congregation of the People aſſemble themſelves to thee at the Door of the Tabernacle of the Congregation; but if you blow but with one Trumpet only, then the Princes which are the Heads of the Thouſands of *Iſrael* ſhall gather themſelves unto thee. Where it is to be obſerved, that here are two Sorts of *Congregations* mentioned: One of the Princes only, but the other of the Princes and *the People*. And when you go out to War; or when the Camps are to move then you ſhall blow an Alarm with both the Trumpets. And upon the blowing of the firſt Alarm, thoſe Tribes of *Judah*, *Iſſachar*, and *Zebulun*, which lie on the Eaſt Parts ſhall go forward, and the Sons of *Gerſhon* and *Merarai* ſhall follow bearing the Tabernacle; and when you blow an Alarm the ſecond Time then the Tribes of *Reuben*, *Simeon*, and *Gad*, which lie on the South-ſide, ſhall take their journey; And the *Koathites* ſhall follow bearing the Sanctuary, that the Sons of *Gerſhom* and *Merarai* may have the Tabernacle erected againſt they come, in which the *Sanctuary*, or *the Ark and the Veſ-*

(*c* Num. x. 1, &c.

ſels

ſels of the Sanctuary, were to be placed, *Numb.* iv. 4—15; x. 21. And when you blow the third Alarm then ſhall the Tribes of *Ephraim*, *Manaſſeh*, and *Benjamin*, which lie on the Weſt-ſide, ſet forward. And when you blow the fourth Alarm then ſhall the Tribes of *Dan*, *Aſher*, and *Naphthali*, which lie on the North-ſide, ſet forward. And in the Day of your Gladneſs, and in your ſolemn Days, and in the Beginnings of your Months, ye ſhall blow with both the Trumpets over your Burnt-offerings, and over your Peace-offerings.

2d Year, 2d Mo. 20th D.

AND it came to paſs on the twentieth Day of the ſecond Month, in the ſecond Year (*e*), that the Cloud was taken up from off the Tabernacle. And the Children of *Iſrael* took their Journies out of the Wilderneſs of *Sinai*; and departed from the Mount of *Jehovah* three Days Journey: And the Cloud which uſually reſted on the *Ark of the Covenant of Jehovah*, *went before them in the three Days Journey*; *to ſearch out a reſting Place for them.*

MOSES indeed ſays, that *the Ark* of the Covenant of *Jehovah* went before them; but it is plain from *Deut.* i. 33. that it was the Cloud of the Ark of the Covenant, or the Cloud which during their Encampments reſted on the Ark, and not the Ark itſelf that went before them: For the Ark was carried by the *Kohathites* in the very Middle of the Camp, *Numb.* ii. 17; iv. 5—15; x. 21.

AND THE CLOUD (*f*) *reſted in the Wilderneſs of Paran*, which Wilderneſs of *Paran* is the ſame with that which

(*e*) Num. x. 11, 33. Deut. i. 31, 33. (*f*) Num. x. 12.

which was before called the Wilderneſs of *Zin*; as manifeſtly appears from the Account which *Moſes* gives of the Return of the Spies, who were ſent to ſearch out the Land of *Canaan*; for, ſays he, *they went and came to Moſes and Aaron, and to all the Congregation of the Children of Iſrael, unto the Wilderneſs of Paran, to Kadeſh* (*g*). Whereas *Kadeſh* is frequently declared to be ſituated in the Wilderneſs of *Zin* (*h*); but this Wilderneſs is here called the Wilderneſs of *Paran*, becauſe the Town of *Paran* was ſituated on the Borders of it, and becauſe this Town lay on that Part of it, which was next to Mount *Sinai*, therefore *Moſes*, when he ſpeaks of this Wilderneſs after his leaving Mount *Sinai* in his Way to the Land of *Canaan*, frequently mentions it by the Name of the Wilderneſs of *Paran* (*i*). Dr. *Shaw* obſerves, that in travelling from Mount *Sinai* to *Corondel* by the Midland Road you enter into the Wilderneſs of *Paran*, as it is now called, about the Half-way betwixt *Sinai* and *Corondel*: In one Part of which about ten Leagues to the Northward of *Tor*, there are ſeveral Ruins particularly of a *Greek* Convent called the Convent of *Paran*. But *Ptolemy* places the Situation of the Town of *Paran* in the Longitude of ſixty-five Degrees, and in the latitude of twenty-eight, thirty; that is, about one Degree Weſtward and three Degrees Southward of *Jeruſalem*.

AND now the *Iſraelites* having marched three Days and three Nights without pitching their Tents, many of

(*g*) Num. xiii. 26. (*h*) See Ib. xx. 1, 2. xxvii. 14. Deut. xxxii. 51. (*i*) See Num. x. 12; xii. 16; xiii. 26.

them began to be tired and complain againſt *Moſes*. *And Jehovah* (*i*) *heard it, and his Anger was kindled, and conſumed thoſe that were* (*k*) lagging or loitering *in the uttermoſt Parts of the Camp. And he called the Name of the place Taberah*; which ſignifies Burning; *becauſe the Fire of Jehovah burnt among them.* It is probable, that this Encampment might have been at *El-paran* (*l*), or the Plain of *Paran*, *which is by the Wilderneſs*, and that *Moſes* had not Room to form an Encampment before on account of the Hills and the Inequality of the Ground between this Place and the Wilderneſs of Mount *Sinai*. And the People cried unto *Moſes*; and when *Moſes* prayed unto *Jehovah*, the burning Wind *ſunk* (*m*) away, and he called the Name of the Place *Taberah*, which ſignifies *Burning*.

AND from *Taberah* they journeyed to *Kibroth-Hattaavah* before where they were long reſted, the *Iſraelites*, being excited thereto by the (*n*) mixed Multitude of Strangers and *Egyptians* that were among them, *fell a luſting*, and ſaid (*o*) who ſhall give us Fleſh to eat? We remember the Fiſh that we did eat in *Egypt* freely; the Cucumbers, and the Melons, and the Leeks, and the Onions, and the Garlicks. And *Moſes* heard the People complain every Man in the Door of his Tent. And *Moſes* ſaid unto *Jehovah*, I am not able to bear all this People alone,

(*i*) Num. xi. 1. (*k*) So the Syriack Verſion renders it.
(*l*) Gen. xiv. 6. (*m*) For ſo the original Word ſignifies.
(*n*) Num. xi. 4. See alſo Exod. xii. 38. and Lev. xxiv. 10.
(*o*) See Pſalm lxxviii. 18—29.

becauſe

becauſe it is too heavy for me. And *Jehovah* ſaid, Gather unto me ſeventy Men of the Elders of *Iſrael* whom *thou knoweſt to be Elders of the People, and Officers over them*; bring them up to the Tabernacle of the Congregation, that they may ſtand there with thee. And I will come down and talk with thee there; and *I will take of the Spirit which is upon thee, and I will put it upon them*; and they ſhall bear the Complaints and Burthen of the People as well as you, that thou bear it not thy ſelf alone. And I will give you Meat to ſuffice not only for one Day, or two Days, or five Days, or ten Days, or twenty Days; but even for a whole Month. Where it is to be obſerved, that in *Exod.* xxxiv. 29. when *Moſes* came down from Mount *Sinai* it is ſaid, that the Skin of his Face ſhone, and therefore that the People were afraid to come nigh him: Wherefore *Moſes* put a Vail on his Face, till he had done ſpeaking with them. But when *Moſes* went in before *Jehovah* to ſpeak with him, he took the Vail off, until he came out. And when he came out and ſpake unto the Children of *Iſrael* that which he was commanded; the Children of *Iſrael* ſaw the Face of *Moſes*, that the Skin of *Moſes* Face ſhone; and *Moſes* put the Vail upon his Face until he went in to ſpeak with God. This Spirit therefore which God declares he will take ſome of from *Moſes* and impart to the ſeventy Elders, was probably a Portion of that lucid flaming Appearance which ſhone upon the Face of *Moſes*, which God communicated in ſome Degree to the ſeventy Elders, that, as it is afterwards ſaid of *Joſhua* (*o*), *all the*

(*o*) Num. xxvii. 20.

Congregation of the Children of Iſrael might be obedient.

SO *Moſes* did as he was commanded, and he brought the ſeventy Elders, and ſet them round the Tabernacle. And the Lord came down in a Cloud, and ſpake unto him, and took of the Spirit that was upon him, and gave it unto the ſeventy Elders, and it came to paſs that when the Spirit reſted upon them they propheſied; that is (*p*), they ſang prophetick Hymns, and praiſed the Lord. But there remained two of thoſe, who were written down or ſummoned by *Moſes*, in the Camp; and came not to the Tabernacle becauſe they were unclean or had touched ſome unclean Thing (*q*), which diſqualified them from approaching the Tabernacle; and the Spirit reſted upon them and they propheſied in the Camp.

IT appears that *Moſes* had according to the Advice of *Jethro* ſome Time ago (*r*) appointed Rulers of Thouſands, and Rulers of Hundreds, and Rulers of Fifties, and Rulers of Tens, who were to judge in ſmall Matters; but the determination of great Matters *Moſes* reſerved to himſelf. Whereas God now erects ſeventy Elders into a (*s*) *Shanedrim*, or the ſupreme Council of the Nation, without whoſe Advice *Moſes* was to do nothing which regarded the Publick; and therefore, whenever

(*p*) See 1 Sam. x. 5, 10. 2 Kings iii. 15—20. (*q*) See Num. ix. 6. 1 Sam. xx. 26. Jer. xxxvi. 5. Lev. xi. 24—43. Num. xxxi. 19—24. (*r*) Exod. xviii. 1—26. (*s*) See Remarks on Exod. xviii. 17.

any

any Thing was done that diſpleaſed the People, theſe Elders were to *bear the Burthen*, or Blame of it, as well as *Moſes*. It is probable therefore, that as theſe ſeventy Elders were to be ſuch as *Moſes knew to be Elders of the People, and Officers over them*, that they were by Birth Men of the higheſt Station, and Rank among the *Iſraelites*. And as we find, that there were twelve Heads of Tribes nominated, who were to be the (*t*) Captains of each Tribe, or Princes of *Iſrael*, as they are ſtiled *Numb.* vii. 1—78. And, upon the next Numbering of the People after this, we find, that the Heads of the Families in each Tribe, who were next in Rank to theſe twelve ſupreme Heads amounted exactly to the Number Fifty-eight (*u*). It is therefore probable, that this Council was compoſed of theſe twelve ſupreme Heads of Tribes and theſe Fifty-eight ſecondary Heads of Familys; which make up the exact Number of Seventy. Which Aſſembly was appointed to be ſummoned by Sounding only one Trumpet to call together the Princes Heads of the Thouſands of *Iſrael*. *Numb.* x. 4. And of Conſequence we find, that they were afterwards frequently conſulted, whenever Matters of Moment to the Publick either Military or Civil did ariſe: And are diſtinguiſhed by the Title of *the Princes of the Congregation*; as when the Tribes of *Reuben* and *Gad* deſired to have their Portion aſſigned them on the other Side of *Jordan*. For

(*t*) Num. ii. 3—25; x. 14—28.

(*u*) Reuben, 4. Simeon, 5. Gad, 7. Judah, 5. Iſſachar, 4. Zabulon, 3. Menaſſeh, 8. Ephraim, 4. Benjamin, 8. Dan, 1. Aſher, 5. Naphtali, 4. Sum Total, 58. Num. xxvi. 5—50.

they

they came to *Moſes* and to *Eleazar* the Prieſt, and unto *the Princes of the Congregation*, ſaying, &c. *Numb.* xxxii. 2. And when the *Iſraelites* made peace with the *Gibeonites* it is obſerved, that *the Princes of the Congregation* ſware to them. *Joſh.* ix. 15. And in the Determination of a Diſpute about the Right of Inheritance, the Daughters of *Zelophehad* came near before *Eleazar* the Prieſt, and before *Joſhua* the Son of *Nun*, and before *the Princes* ſaying, &c. *Joſh.* xvii. 4. See alſo *Numb.* xxvii. 2, 31, 26. xxxvi. 1.

(*u*) AND there went forth a Wind from *Jehovah*, and brought Quails from the Sea, that is from *Egypt* over the Red-Sea, and let them fall by the Camp, as it were a Days Journey on this Side, and as it were a Days Journey on the other Side, round about the Camp; and they lay as it were two Cubits, or a Yard high, in ſome Places on the Face of the Earth, And the People ſtood up all that Day, and all that Night, and all the next Day, and they gathered the Quails: he that gathered the leaſt gathered ten Chomers; and they ſpread them all abroad for themſelves round about the Camp. Now it appears, that this Tranſaction happened towards the latter End of *April*, it being on the twenty-third Day of the ſecond Month which anſwers to our *April* that the *Iſraelites* encamped in the Wilderneſs of *Paran*; and it was about the ſame Time in the preceeding Year that God relieved the *Iſraelites* in the ſame Manner, by ſending Quails to them, when they were in the Wilderneſs of *Sin*, where they

(*x*) Num. xi. 31.

had

had arrived on the fifteenth Day of the ſecond Month, *Exod.* xvi. 1, 13. So that this Miracle conſiſted not only n directing the Quails to fall about the Camp of the *Iſraelites*, as they did the foregoing Year; but alſo in the vaſt Number of them that fell in that one Spot; ſince each Perſon gathered enough to ſatisfy him and his Family for a Month. He therefore that gathered the leaſt gathered ten Chomers, which Meaſure is in our Tranſlation ſpelt Homer, *i. e.* the ſame Way with the Meaſure mentioned, *Exod.* xvi. 16. whereas this ſhould be ſpelt a *Chomer* or *Chor:* and was one hundred Times as large as the Homer. For a *Bath*, or an *Ephah*, was the tenth Part of a Chomer, חמר *Ezek.* xlv. 11, 14. And an Homer עמר was only the tenth Part of an *Ephah*, or *Bath*, Exod. xvi. 36.

To preſerve which Food from Putrefaction after they had killed them they ſpread them abroad in the Sun about the Camp. But it ſeems to me more than probable, notwithſtanding that *Joſephus*, and all the Verſions agree in calling theſe Creatures *Quails*, which the *Hebrew* calls *Salav*; that they were rather a Species of Locuſts, than of Quails. Mr. *Ludolf* in his *Ethiopick* Hiſtory, l. i. c. 3. takes a great deal of Pains to ſhew, that *Moſes* did not here mean Quails, but Locuſts; becauſe it was a Wind that brought over theſe Animals; that they were gathered in Chomers; and were ſpread abroad about the Camp to be dried: All which Expreſſions agree better with Locuſts than Quails. Certain it is, that all Travellers both ancient and modern allow that Locuſts

are

are frequently eaten in the Eaſt; and that they paſs from one Country to another in inumerable Quantities. It is alſo certain, that ſeveral Kinds of Locuſts are allowed by *Moſes* to be eaten, *Lev.* xi. 22. though he there calls none of them by the Name of *Salav*. But what principally weighs with me to think this *Salav* was a Species of Locuſts is the Sentiments of the Author of the Book *Wiſdom* (*x*); who ſpeaking of this Tranſaction ſays, that God dealing graciouſly with his own People prepared Meat for them of a ſtrange Taſte, even Ὀρθυγομήρα, which is the Word by which the *Septuagint* renders the *Salav* of *Moſes*, to ſtir up their Appetite: to the end that they deſiring Food, might for *the ugly Sight* of the Beaſts ſent among them, loath even that which they muſt needs deſire. Which deſcription does by no Means agree with *Quails*, though it is thus rendered in our *Engliſh* Tranſlation; but agrees very well with the *ugly Appearance* of a Locuſt.

AND (*y*) *while the Fleſh was yet between their Teeth, ere it was chewed*, the *Iſraelites* having again murmured for Want of Variety of Food; the Wrath of *Jehovah* was kindled againſt them, and *Jehovah* ſmote the People with a very great Plague. And he called the Name of that Place, *Kibroth-Hattaavah*; *or the Graves of Luſt*, becauſe they buried the People there that *Luſted*, after the Food, which they had left behind in *Egypt*. I ſuppoſe theſe Places of *Taberah* and *Kibroth-Hattaavah*, to be two different Stations; becauſe they had different Names

(*x*) Wiſdom xvi. 2. (*y*) Num. xi. 33.

given

given them, which would hardly agree to one and the ſame Station. Though the Story is told in the Book of *Numbers*, xi. 3, 34. without taking Notice of this Circumſtance. But in the Book of *Deut.* ix. 22, *Taberah* and *Kibroth-Hattaavah* are mentioned as two different Stations.

AND the People journeyed from *Kibroth-Hattaavah* unto *Hazeroth*, and abode ſome Time at *Hazeroth*. And *Miriam* the Siſter of *Aaron* having had a Quarrel with *Zipporah* the Wife of *Moſes*, who was a *Cuſhite* (z) Woman, ſpake againſt *Moſes*, and ſaid, Hath *Jehovah* indeed ſpoken only by *Moſes?* Hath he not ſpoken alſo by *Aaron* my Brother? *And Jehovah heard it.* Where it is to be remarked, that *Moſes* did not make the Complaint to God; but God is ſaid to have *heard it* of himſelf: And therefore probably *Joſhua* when he reviſed theſe Works of *Moſes*, added in the following Obſervation, *Now the Man Moſes was very meek, above all the Men which were upon the Face of the Earth*, Numb. xii. 3. And *Jehovah* ſpake ſuddenly unto *Moſes*, and unto *Aaron*, and unto *Miriam*, Come out you three unto the Tabernacle of the Congregation. And they three came out. And *Jehovah* ſaid, If there be a Prophet among you, I *Jehovah* will make myſelf known unto him in a Viſion, and will ſpeak unto him in a Dream: But my Servant *Moſes* is not ſo, with him have I ſpoke Mouth to Mouth,

(z) In our Tranſlation it is rendered an *Ethiopian*, but the Original is *Cuſhite*, and it is plain ſhe was born at *Midian* in *Arabia*, and not in *Ethiopia*.

and the Similitude of Jehovah hath he beheld. Wherefore then were ye not afraid to ſpeak againſt my Servant *Moſes.* In our Tranſlation this Paſſage is rendered, *And the Similitude of the Lord ſhall he behold.* But the Force of this Argument requires it to be be tranſlated thus: And the Similitude of *Jehovah hath he beheld*; wherefore then were ye not afraid to ſpeak againſt my Servant *Moſes.* For it would be no Crimination of the People of *Iſrael* not to pay an extraordinary Degree of Reſpect or Obedience, to a Perſon whom God had only deſigned in Time to come to Honour. But the Crime was, that ſince God *had* already diſtinguiſhed him with this extraordinary Mark of his Favour, yet that the People were not afraid to ſpeak againſt him; and accordingly the *Septuagint* and *Syriack* Verſions of the Bible render this Paſſage, *And the Glory of Jehovah he hath ſeen*, as the Original properly ſignifies. But the Queſtion is, What this *Similitude* is which *Moſes* ſaw, that other Prophets did not, and were not to ſee. The original Word which we tranſlate *Similitude*, is תמונה which in this Paſſage, and in *Pſal.* xvii. 15. is tranſlated in the *Septuagint* Verſion by the Word Δόξα, *Glory.* In the fourth Chapter of *Job*, and ſixteenth Verſe it is made uſe of to denote the *Image*, or *Appearance* of a Spirit, which came to him in a viſible Form; and in the twentieth Chapter of *Exodus* and the fourth Verſe this ſame Word is made uſe of to expreſs that *Likeneſs*, which the *Iſraelites* were prohibited from making of any Thing in Heaven above, or in the Earth beneath. And therefore in the fourthChapter of *Deuteronomy*, when the Prophet is enforcing this Commandment,

mandment, he ſays (*b*), And *Jehovah* ſpake unto you out of the Midſt of the Fire; ye heard the Voice of the Words, but ſaw no תמונה *Similitude*, only ye heard a Voice. Take ye good heed unto yourſelves, (for ye ſaw no Manner of *Similitude* on the Day the Lord ſpake unto you in *Horeb* out of the Midſt of the Fire) leſt ye corrupt yourſelves, and make a graven Image.

Now then if there was no Similitude ſeen at the Giving of the Law, where and when was it, that *Moſes* ſaw this Similitude of *Jehovah?* In anſwer to which it may be obſerved, that there are two Times ſpecified when *Moſes* ſaw the Similitude, or Appearance of a Perſon, under the Character, and as the Repreſentative of *Jehovah*. The one Time when *Moſes*, and *Aaron*, and *Nadab*, and *Abihu* (*c*), and Seventy of the Elders of *Iſrael* were ordered to come up a Part of Mount *Sinai* by themſelves; For when they went up, it is ſaid, *They ſaw the God of Iſrael*; and there was under his Feet as it were a paved Work of a Sapphire-ſtone, and as it were the Body of Heaven in his Clearneſs. And upon the Nobles of *Iſrael* he laid not his Hand, *i. e.* to deſtroy them; Alſo they ſaw God, and did eat and drink, *i. e.* and lived afterwards to eat and drink. For they apprehended that no one could ſee God, and live. But it is plain, that this could not be the Time alluded to in the Verſe before us; becauſe *Aaron*, and *Nadab*, and *Abihu*, and Seventy of the Elders of *Iſrael* ſaw the God of *Iſrael* at that Time as well as *Moſes*.

(*b*) Deut. iv. 12, 15. (*c*) Exod. xxiv. 9——11.

THE other (*d*) Time was, when *Moſes* was ordered to go and bring up the People out of the Wilderneſs, and lead them towards the Land of *Canaan*; though God had declared that he himſelf would not go up in the Midſt of them, becauſe they were a ſtiff-necked People. Upon which *Moſes* applied himſelf to *Jehovah*, and ſaid, See thou ſayeſt unto me, Bring up this People; and thou haſt not let me know whom thou wilt ſend with me. Now therefore I pray thee, if I have found Grace in thy Sight ſhew me *thy Way*, that I may know thee. And he ſaid *my Preſence* ſhall go with thee. And he ſaid unto him, If *thy Preſence* go not with us, carry us not up hence. And *Jehovah* ſaid unto *Moſes*, I will do this Thing alſo that thou haſt ſpoken. And *Moſes* ſaid, I beſeech thee ſhew me *thy Glory*. And he ſaid, I will make all *my Goodneſs* paſs before thee, and I will proclaim the Name of *Jehovah* before thee; and he ſaid, Thou canſt not ſee my Face and live; for there ſhall no Man ſee my Face and live. But behold there is a Place by me, and thou ſhalt ſtand upon a Rock; and it ſhall come to paſs, while *my Glory* paſſeth by, that I will put thee in a Clift of the Rock; and will cover thee with my Hand while I paſs by; and I will take away mine Hand, and thou ſhalt ſee *what followeth me*; but my Face ſhall not be ſeen.

AND (*e*) the next Day when *Moſes* returned again to Mount *Sinai*, *Jehovah* deſcended in the Cloud, and ſtood

(*d*) Exod. xxxiii. 1, 3, 12. &c. (*e*) Exod. xxxiv. 1—

with

with him there, and proclaimed the Name of *Jehovah*. And *Jehovah* paſſed by before him, and proclaimed *Jehovah, Jehovah* God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth. And *Moſes* made haſte, and bowed his Head toward the Earth, and worſhipped, and ſaid, If now I have found Grace in thy Sight, O *Jehovah*, let my Lord, I pray thee go amongſt us (for it is a ſtiff-necked People) and pardon our Iniquity, and our Sin, and take us for thine Inheritance. It muſt therefore be this ſecond *Jehovah* which followed the firſt *Jehovah*, and which the Apoſtle to the *Hebrews* calls (*f*), *the Brightneſs of his Glory, and the expreſs Image of his Perſon*, that was the *Similitude* of *Jehovah*, which God refers to, as a Proof of the ſuperior Favour that *Moſes* was in, with regard to any other of the Prophets, or even with Regard to *Aaron*.

AND the Anger of *Jehovah* was kindled; and behold *Miriam* became leprous white as Snow; and *Aaron* ſaid unto *Moſes*, Alas! my Lord, I beſeech thee lay not the Sin upon her, wherein ſhe hath done fooliſhly, and wherein ſhe hath ſinned. Let her not be as one dead. And *Moſes* cried unto *Jehovah* ſaying, Heal her now, O God, I beſeech thee. And *Jehovah* ſaid, Let her be ſhut out from the Camp ſeven Days, and after that let her be received in again. And *Miriam* was ſhut out from the Camp ſeven Days; and the People journeyed not, till *Miriam* was brought in again.

(*f*) Heb. i. 3.

WHERE

WHERE it is to be obſerved, that although this Story is told in the plural Number, as if both *Aaron* and *Miriam* had been guilty; yet that the Fault was only *Miriam*'s, ſhe only having been puniſhed for it. And the Mention which is made of the Wife of *Moſes* in the Beginning ſhews the whole Diſpute to have ariſen from ſome Quarrel between *Miriam* and *Zipporah*.

(*g*) *AND afterward the People removed from Hazeroth, and pitched in Rithmah, in the Wilderneſs of Paran.* Now as it was from this Station in the Wilderneſs of *Paran*, when they removed from *Hazeroth*, that the Spies were ſent out to view the Land of *Canaan*, Numb. xiii. 1. it is manifeſt, that this Station was alſo known by the Name of *Kadeſh*, and *Kadeſh-Barnea*; becauſe the Spies are ſaid *Numb.* xxxii. 8. *Deut.* ii. 19. *Joſh.* xiv. 7. to have been ſent out from *Kadeſh-Barnea* to ſearch the Land of *Canaan*. And when they returned, it is ſaid, *Numb.* xiii. 26. that they *came to Moſes and Aaron, and to all the Congregation of the Children of Iſrael, unto the Wilderneſs of Paran, to Kadeſh.* So that this Station, which is called *Rithmah* in *Numbers* xxxiii. 18. is plainly the ſame with *Kadeſh*, or *Kadeſh-Barnea*, in the Wilderneſs of *Paran*, or *Zin:* Not that we are to ſuppoſe, that the *Iſraelites* made no more Encampments between *Horeb* and *Kadeſh* than thoſe already mentioned; for ſays *Moſes* (*h*), *it is eleven Days Journey from Horeb to Kadeſh in the Way to Mount Seir* (*i*): But thoſe particular

(*g*) Num. xii. 16; xxxiii. 18. (*h*) Deut. i. 2. (*i*) So this Verſe ought to be tranſlated, and not *by the Way of Mount Seir* as in our Verſion.

Stations

Stations are mentioned becauſe they were remarkable for the Events which happened there. For they were three Days in arriving at *Taberah* in *Paran*, which was their firſt Stage, then they removed to *Kibroth-Hattaavah*; where on Account of gathering and drying their Locuſts, they muſt have ſtaid ſeveral Days; and from thence they removed to *Hazeroth*, where they muſt have ſtaid upwards of ſeven Days at leaſt upon *Miriam*'s Account: ſo that eleven Days and more were ſpent before they left *Hazeroth*. It is likewiſe to be obſerved, that they left Mount *Sinai* on the twentieth Day of the ſecond Month, which anſwers to our *April*; and they did not arrive at *Kadeſh*, till about *the Time of the firſt ripe Grapes*, Numb. xiii. 20; which could not well be, even in that Country, till ſome Time in the Months of *July* or *Auguſt*.

As to the Word *Rithmah*, or *Rethmah*, or *Rethemah*, for the *Hebrew* Word may be read any of thoſe Ways, I take it to ſignify no more than *the Deſert*, or *Wilderneſs*, the Word *Rethem* (*k*), according to *Caſtellus* ſignifying *Locus deſolatorius, Deſertum:* And for this Reaſon I ſuppoſe that Station which in *Numbers* xxxiii. 18, 19. is

(*k*) A Deſert may be called *Rethem* in *Hebrew*, as ſome uncultivated Places in *England* have obtained the Name of *Heaths*; from a Plant of that Name which thrives beſt in ſuch Grounds. For the Word *Rethem* ſeems properly to be the Name of a particular Plant, which thrives in ſandy deſert Grounds. See 1 *Kings* xix. 4, 5; where *Elijah* is repreſented as ſleeping under a *Rethem*, which we tranſlate a Juniper Tree in the Wilderneſs; and *Job* xxx. 3, 4. where the *Rethem*, or as we tranſlate it, the Juniper-Tree, is repreſented as producing Food in the Wilderneſs.

called

called *Rithmah*, is the ſame Place with *Kadeſh*, which is often ſpecified by *Moſes* as being in the *Wilderneſs*. And which is a Station of too great Significancy to have been omitted by *Moſes* in his Recapitulation of their Journeyings, *Numb.* xxxiii. As to the Name of *Kadeſh*, this Part of the Wilderneſs was formerly called *En Miſhpat*, Gen. xiv. 6. which ſignifies *the Fountain of Judgment*, and thence poſſibly might be called by the *Iſraelites Kadeſh*, which in the *Hebrew* Tongue ſignifies *the Holy*; it was from the *Iſraelites* alſo that this Station obtained the Name of *Kadeſh-Barnea*, which is the ſame as to ſay, *Kadeſh the Son of Wandering*, for ſo the *Hebrew* Word *Bar-nea* literally ſignifies, becauſe it was at this Place that the forty Years Wandering was denounced againſt them by God, *Numb.* xiv. 33. And to this Place they returned thirty-eight Years after their firſt Departure from it, *Numb.* xxxiii. 36, 37.

As to the particular Situation of this Place, I am ſorry that I cannot poſitively determine it. But I think it here neceſſary to take notice, that this Station of *Kadeſh* to which *Moſes* now brought the *Iſraelites*, is not that *Kadeſh* near which *Abraham* lived for ſome Time in the Land of the *Philiſtines*, Gen. xvi. 14; xx. 1; but another Town of the ſame Name, for God declared to *Moſes* that he would not lead the *Iſraelites* through the Land of the *Philiſtines*, although that was near, *Exod.* xiii. 17. And for this Reaſon it probably was, that this *Kadeſh* is generally diſtinguiſhed by the Name of *Kadeſh-Barnea*, or *Kadeſh* in the Wilderneſs of *Zin*, or in the Wilderneſs

of

of *Paran.* It is plain from all the Circumſtances in the Hiſtory of *Moſes,* that it was not far from Mount *Hor*; Since it was from this Station that the *Iſraelite* Spies were ſent to view the Land of *Canaan,* and *Moſes* before he ſent the Spies ſaid unto the *Iſraelites,* (*l*) *Ye are come unto the Mountain of the Amorites.* Which Mountain of the *Amorites* is undoubtedly the ſame Mountain with Mount *Hor,* or Mount *Seir.* That it is the ſame with Mount *Seir* is plain from hence; becauſe upon the Return of the Spies, when they had diſcouraged the *Iſraelites* ſo much by the Report they gave of the Strength and Number of the *Canaanites,* that they being frightned, were for returning again to *Egypt,* and ſaid, (*m*) *Let us make a Captain, and return into Egypt: Jehovah* being wrathfully diſpleaſed at them declared, that they ſhould for a Puniſhment *wander in the Wilderneſs forty Years, So that not one of theſe Men of this evil Generation ſhall ſee this good Land*; Deut. i. 35. By which Threatnings they were ſo much rouzed from their Fear, that they reſolved inſtantly to go, and take Poſſeſſion of the Land of *Canaan* by force; And ſays *Moſes* (*n*), *they roſe uy early in the Morning and gat them up into the Top of the Mountain, ſaying, Lo we be here, and will go up into the Place which the Lord hath promiſed.* But as the Lord had declared that they ſhould wander, and periſh in the Wilderneſs; *Moſes* informed them that this their Attempt *ſhould not proſper.* Nevertheleſs, ſays *Moſes, they preſumed to go up unto the Hill Top; and the* AMORITES *which dwelt in that*

(*l*) Deut. i. 20. (*m*) Num. xiv. 4. (*n*) Ib. xiv. 40. Deut. i. 43.

Mountain, came out againſt them and chaſed them as Bees, and deſtroyed them in SEIR, *even unto* HORMAH (*o*). Whence it is manifeſt, that this Mountain of the *Amorites* to which the *Iſraelites* were come when they ſent out the Spies, and where they remained till they returned, was called Mount *Seir*. But we ought to take care not to confound this Mount *Seir* with another Mountain of the ſame Name in the Land of *Moab*, where *Eſau* the Brother of *Jacob* dwelt, on the Eaſt-ſide of the River *Jordan* almoſt over againſt *Jericho*. For *Rauwolf* in his Travels ſays (*p*), that beyond the River *Jordan* which ſeparateth *Arabia* from *Judea* lie the high Hills *Abarim* and *Nebo*, over againſt *Jericho*, whence *Moſes* had a full Proſpect of the Land of *Canaan*, promiſed to *Abraham* and *Jacob*; one may ſee them thence (that is, from *Jericho*) ſo plainly, as alſo Mount *Seir* which toucheth them beyond the Dead Sea, in the Land of the *Moabites*, and *Ammonites*, that one would almoſt think they were very near. Which Mountain was ſo called probably on Account of *Eſau*'s *Hairineſs* (*q*), the Word *Seir* in *Hebrew* ſignifying *Hair*, or *Hairy*. But the Children of *Eſau* when they encreaſed in Number, to one of which the Name of (*r*) *Seir* was given, having warred againſt the Inhabitants of this other Mountain *Seir*, which was at that Time called Mount *Hor*, and its Inhabitants *Horites* or *Horims*, and prevailed againſt them (*s*); *the Children of Eſau ſucceeded them when they had deſtroyed them, and dwelt in their Stead.* Whence it came to paſs, that this

(*o*) Deut. i. 44. (*p*) Rauw. Trav. p. 234. (*q*) Gen. xxvii. 11, 16, 23. (*r*) Gen. xxxvi. 20. (*s*) Deut. ii. 8, 12.

Mountain

Mountain was afterwards frequently called Mount *Seir*, as well as Mount *Hor*, and that Son of *Eſau* who conquered it, was for Diſtinction ſake called (*t*) *Seir the Horite*. For that this was the ſame Mountain with Mount *Hor* is plain from hence; that ſome Years after this, when the forty Years wandering in the Wilderneſs was near expired, and the Children of *Iſrael* were again returned to this ſame Station of *Kadeſh* at the Foot of the Mountain of the *Amorites*, and were moving towards the Land of *Canaan*, then ſays *Moſes* (*u*), *The Children of Iſrael, even the whole Congregation, journeyed from Kadeſh, and came unto Mount Hor. And when King Arad* (*x*) *the Canaanite which dwelt in the South* (i. e. of the Land of *Canaan*,) *heard tell that Iſrael came by the Way of the Spies*, or the Way which the Spies had gone formerly, *then he fought againſt Iſrael, and took ſome of them Priſoners; and he called the Name of the Place* HORMAH. Whence it is manifeſt, that the Spies had before gone over Mount *Hor*; and that the *Iſraelites* were again driven back to the ſame Place on Mount *Hor*, which they had been driven to, formerly when they aſcended (*y*) Mount *Seir*, that is even unto *Hormah*.

WHENCE it is alſo manifeſt, that *Kadeſh* lay ſomewhere not far from the Foot of Mount *Seir*, or Mount *Hor*, and that this Mountain was between the *Iſraelites* and the Land of *Canaan*. Which plainly proves that Dr. *Shaw*'s Aſſertion in his Supplement, p. 106. cannot be

(*t*) Gen. xxxvi. 20. (*u*) Num. xx. 22. (*x*) Ib. xxi. 1, 3. (*y*) Deut. i. 44.

true, *viz.* that *Kadeſh was ſituated upon the moſt advanced Part of Mount Seir, towards the Land of Canaan, and that it was their moſt Northern Station, before they turned off to the North Eaſt, towards the Land of Moab.* Whereas it was in Reality the moſt Southern Station they had, after they had ſent of their Spies. For otherwiſe when the Spies had returned; and they on their Repentance were reſolved to go and take Poſſeſſion of the Land of *Canaan*, what need was there for them to go back, and attack the *Amorites* on Mount *Hor*, if the *Iſraelites* had been between them and the Land of *Canaan?* See. *Numb.* xiv. 40. *Deut.* i. 41. See alſo *Ezek.* xlvii. 19. xlviii. 28. Or indeed if *Kadeſh* had been ſituated upon the moſt advanced Part of Mount *Seir*, towards the Land of *Canaan*, as Dr. *Shaw* aſſerts, what need would there have been for *Moſes* to have ſent Meſſengers from *Kadeſh* to the King of *Edom*, Numb. xx. 14. to deſire his Leave *to paſs through his Country*, in their Way to the Promiſed Land? Whereas if *Kadeſh* be ſuppoſed to lie *in the uttermoſt of ths Border of Edom Southward*, then ſuch a Requeſt will ſeem reaſonable. It is likewiſe further to be obſerved, that *Kadeſh* is repreſented *Numb.* xxxiii. 35—37. as lying between *Eziongeber* and Mount *Hor*; and therefore according to Dr. *Shaw*'s own Account of the Situation of *Eziongeber*, *Kadeſh* muſt lie to the South of Mount *Hor*. Dr. *Pocock* ſays (*z*), that this Station of *Kadeſh* is ſuppoſed to be eight hours North, or North North Weſt of Mount *Sinai*, which may be computed to be about twenty Miles. And in another Place

(*z*) Pocock Trav. p. 157.

he

he ſays (*a*), that he was credibly informed that it was about ſixteen Miles from the Convent (on Mount *Sinai*) to the North Weſt. I cannot however but obſerve that (*b*) Dr. *Pocock*, in his Journey from *Sinai* to *Suez*, was near three Days in getting from Mount *Sinai* to the Foot of Mount *Hor*; for he left *Sinai* on his Road to *Kadeſh April* the twenty-third, cut travelled only two Hours that Day, and he did not arrive at the Foot of Mount *Hor* or *Jebel Te*, as this Mountain, or rather this Chain of Mountains, is now called, till *April* the twenty-ſixth, though he mentions no Stops that he met in the Way. So that I apprehend *Kadeſh* to be further diſtant from Mount *Sinai* than theſe Accounts of Dr. *Pocock*'s ſuppoſe it to be; eſpecially if we conſider, that the *Iſraelites* made (*c*) eleven Days Journey to it, and two Miles a-day is rather too little for a Day's Journey, though certain it is that they could not move far, with ſuch an Incumbrance of Women, and Children, and Cattle.

IN the Book of *Joſhua* this Station of *Kadeſh* is mentioned as being the moſt Southern Part of the South Boundary of the Children of *Judah*; for, ſays *Joſhua*, (*d*) *and their South Border was from the Shore of the Salt Sea, from the Bay that looketh Southward. And it went out to the South-ſide to Maaleh-acrabbim* (now *Accaba*) *and paſſed along to Zin, and aſcended on the South-ſide to Kadeſh-barnea; and paſſed along to Hezron, and went up to Adar, and fetched a Compaſs to Karkaa, from thence it*

(*a*) Pocock Trav. p. 146. (*b*) Ib. p. 158. (*c*) Deut. i. 2.
(*d*) Joſh. xv. 2. See the Map.

paſſed

paſſed toward Azmon, and went out to the River of Egypt: And the Goings-out of that Coaſt were at the Sea. Which Border is in the Book of *Numbers* (*e*) ſaid to *along by the Coaſt of Edom.* And as the Account given of this Border began by proceeding from the Eaſt by the South towards the Weſt, that is, from the Salt Sea to *Egypt*, it is manifeſt that *Kadeſh* lay Weſtward of *Acrabbim* and Eaſtward of *Azmon* which Station or Town, as being the laſt mentioned before the going out at the River of *Egypt*, probably ſtood near the Borders of the Deſert of *Shur* already mentioned; which ſeperated this Part of *Arabia* from *Egypt*; and lay ſomewhere between the Weſtern End of Mount *Hor*, and the Northern End of the *Heroopolitick*, or Weſtern Gulph of the Red Sea. The fixing of which Stations of *Azmon* and *Kadeſh* will be of great Uſe in the determining the future progreſs of the Children of *Iſrael* during there forty Years wandering in this Wilderneſs; becauſe it will (*f*) appear that they ſet out by moving Weſtwar from *Kadeſh* towards *Azmon*, and then return again Eaſtward from *Azmon*, to *Eziongeber*; and afterwards came back again from *Eziongeber* through *Kadeſh* to *Azmon*, before they ſet out, towards the Cloſe of the forty Years, in their direct Journey from *Azmon* for the Land of *Moab* over againſt *Jericho*.

AND being now come to *Rithmah* or *Kadeſh*, ye, ſays *Moſes*, came unto me every one of you, and ſaid, We will ſend Men before us, and they ſhall ſearch us out the Land, and bring us Word again by what Way we

(*e*) Num. xxxiv. 3. (*f*) See the Map

ſhall

ſhall go up, and into what Cities we ſhall come; And the ſaying pleaſed me well. *Deut.* i. 19—23. Whereas in the Book of *Numbers* it is ſaid, that *Jehovah* ſpake unto *Moſes* ſaying, *Send thou Men* that they may ſearch the Land of *Canaan*; and *Moſes* by the Commandment of *Jehovah* ſent them from the Wilderneſs of *Paran*: Numb. xiii. 3. The matter of Fact therefore ſeems to be this, that *Moſes* ſummoned an Aſſembly of the People, wherein it was propoſed to ſend Men out to ſearch the Land; Which *Moſes* having conſulted God about, it was approved of by him; and *Moſes* was accordingly commanded to ſend them. It is likewiſe to be remarked, that in the Speech which *Moſes* is ſaid by (*g*) *Joſephus* to make to the People upon this Occaſion, he ſays, " that of the two Things which God determined " to beſtow upon them, *Liberty* and the Poſſeſſion of " an happy Country; they were already Partakers of the "one, by the Gift of God, and the other they ſhould " quickly obtain:" The civil Government of the *Hebrews*, being the beſt Form that was ever yet eſtabliſhed for the Preſervation of the Liberty of the People; as Mr. *Lowman* in his Treatiſe thereon has fully proved.

So (*h*) *Moſes* took twelve Men, one out of every Tribe; among which were *Joſhua* or *Hoſea* the Son of *Nun*, of the Tribe of *Ephraim*, and *Caleb* the Son of *Jephunnah*, of the Tribe of *Judah*; And *Moſes* ſent them to ſpy out the Land of *Canaan*, and ſaid unto them, Get

(*g*) Jos. Ant. l. 3. c 14. (*h*) Deut. i. 23. Numb. xiii. 4,—16, 20.

you

you up *from the South*, or (*i*) *by the South*, and go up into the Mountain, and ſee the Land what it is. *Now the Time was the Time of the firſt ripe Grapes:* Whence it appears that theſe Spies were ſent out ſome Time towards the latter End of *July*, or the Beginning of *Auguſt*. For the Spies were forty Days abroad, and when they returned they brought with them a large Bunch of Grapes remarkable for its Size; as alſo ſome Pomegranates and Figs: So that it is probable, that their Return was about the Time of the Gathering in of the Grapes, and the reſt of the Fruits of the Earth that are ſlow in coming to Maturity. And as the fifteenth Day of the ſeventh Month *Tiſri*, which anſwers to our *September*, was the Day appointed by God for the Feaſt of Tabernacles; *Lev.* xxiii. 34, 39. Which Feaſt was to be obſerved ſoon after they had gathered in the Fruit of the Land; *Lev.* xxiii. 39. and for that Reaſon was alſo called the Feaſt of *In-gathering*, *which is in the End of the Year*, when they had gathered in the Labours out of the Field; *Exod.* xxiii. 16. When they had gathered in not only their Corn but their Wine, *Deut.* xvi. 13. If we therefore ſuppoſe the Spies to have returned on or about the ſixth or ſeventh of *September*, and deduct forty Days from thence, this will bring us to the latter End of *July* as the Time of the firſt ripe Grapes, when the Spies were ſent forth. And the Reaſon why I pitch upon the

(*i*) Num. xiii. 17. בנגב; for thus it ought to be tranſlated, as this very Word is rendered *ver.* 22. and not *Southward*, as it is in our Tranſlation, and almoſt all others, for they muſt go *Northward* to enter into the Land of *Canaan*. The *Septuagint* renders it, *and go up from this Hill-country*.

ſixth

ſixth Day of *September* is becauſe the *Jews* obſerve that Day as a Faſt in their Calendar, in Remembrance of the Sentence then paſſed on them to wander forty Years. Where it ought to be remarked, that the *In-gathering* is ſaid to be *in the End of the Year*, Exod. xxiii. 16. And yet the Feaſt of *Ingathering*, when they had gathered in the Fruit of the Land, is commanded to be kept on the fifteenth Day of the ſeventh Month. *Lev.* xxiii. 34, 39. To reconcile which it muſt be obſerved, that the *Jews* had two Methods of reckoning the Commencement of the Year; the one called the Civil Year, and the other the Eccleſiaſtical Year; the one in Practice from the Commencement of the Word to the Exodus, when the Month of their Departure, which in Truth was the ſeventh Month of the Year, was from thence forward commanded to be reckoned as the firſt Month of the Year, *Exod.* xii. 2, 18. *Lev.* xxiii. 5. *Num.* xxviii. 16. xxxii. 3. By which means there came to be exactly ſix Months Difference between the Commencement of the Civil and the Eccleſiaſtical Year. And of Conſequence, the ſeventh Month of the Eccleſiaſtical Year, at which Time was the *In-gathering of the Fruits of the Earth*, was the End or laſt Month of the Civil Year.

So the Spies went up and ſearched the Land, from the Wilderneſs of *Zin*, unto *Rehob*, as Men come to *Hamath*; and they aſcended by the South, and came unto *Hebron*; and they came unto the Brook or Valley of *Eſchol*, and cut down from thence a Branch with one Cluſter of Grapes, and they bare it between two upon

a Staff, and they brought of the Pomegranates, and of the Figs. And they returned from ſearching of the Land after forty Days: And they came to *Moſes*, and to *Aaron*, and to all the Congregation of the Children of *Iſrael unto the Wilderneſs of Paran unto Kadeſh* (*k*). And they told him, and ſaid, We came unto the Land whither thou ſenteſt us, and ſurely it floweth with Milk and Honey: and this is the Fruit of it. Nevertheleſs the People are ſtrong that dwell in the Land, and the Cities are walled, and very great. And all the People, we ſaw in it, are Men of great Stature; ſo that we be not able to go againſt this People, for they are ſtronger than we. And all the Children of *Iſrael* lifted up their Voice and cried, and they ſaid one to another, Let us make a (*l*) Captain, and return into *Egypt*. Which ſhews that this *Kadeſh* here mentioned was the ſame Place with *Kadeſh-Barnea*, from whence the Spies where alſo ſent out to view the promiſed Land, as mentioned *Deut.* ii. 19. *Joſh.* xiv. 7. becauſe *Moſes* ſays, *Numb.* xxxii. 8,—11. that it was at *Kadeſh-Barnea* that *Jehovah*'s Anger was kindled againſt them, ſaying, Surely none of the Men that came up out of *Egypt*, from twenty Years old and upward ſhall ſee the Land which I ſware unto *Abraham:* And here in the thirteenth and fourteenth Chapters of *Numbers* this Event is ſaid to have happened at *Kadeſh*.

AND (*m*) *Joſhua* and *Caleb* ſpake unto the Children of *Iſrael*, ſaying, The Land which we paſſed through to ſearch it, is an exceeding good Land. If *Jehovah* de-

(*k*) Num. xiii. 26. (*l*) Nehem. ix. 17. (*m*) Num. xiv. 6.

light

light in us, then he will bring us into this Land, and give it us; only rebel ye not againſt *Jehovah*, neither fear ye the People of the Land, for they are Bread for us; their Defence is departed from them, and *Jehovah* is with us; Fear them not. But all the Congregation ſaid, Stone them with Stones. Then *Moſes* and *Aaron* fell on their Faces before all the Aſſembly of *the Congregation (m) of the Children of Iſrael:* And the Glory of *Jehovah* appeared in the Tabernacle of the Congregation before all the Children of *Iſrael.* And *Jehovah* ſaid unto *Moſes*, How long will this People provoke me? I will ſmite them with the Peſtilence, and will diſinherit them, and will make of thee a greater Nation than them. Where it is to be obſerved, that this is the ſecond Time that *Moſes* refuſed this Proffer.

AND *Moſes* ſaid unto *Jehovah* (*n*), Pardon I beſeech thee the Iniquity of this People, according unto the Greatneſs of thy Mercy, and as thou haſt forgiven this People from *Egypt* until now. And *Jehovah* ſaid, I have pardoned according to thy Word. But becauſe all thoſe Men which have ſeen my Glory, and my Miracles which I did in *Egypt*, and in the Wilderneſs, and have tempted me now theſe *ten* Times; ſurely they ſhall not ſee the Land which I ſware unto their Fathers, their Carcaſes ſhall fall in this Wilderneſs, and their Children ſhall wander in the Wilderneſs (*o*) forty Years, after the Number of Days in which ye ſearched the Land; each

(*m*) Or an Aſſembly of the Princes and People which were ſummoned by the Sound of two Trumpets. (*n*) Num. xiv. 19. (*o*) Ib. ver. 33.

Day for a Year, ſhall you bear your Iniquities; ſave *Caleb* the Son of *Jephunneh*, and *Joſhua* the Son of *Nun*. Which Number of Years commence from the Time of their leaving *Egypt*, of which one Year and a half was ſpent already. And it cannot be denied, that the inflicting of this Puniſhment was both *Juſt* and *Wiſe*; ſince it was found by Experience that theſe People, who had been bred in *Egypt*, were perpetually upon the leaſt Difficulty, or Diſguſt, for returning into *Egypt*; and had manifeſtly diſcovered a Tendency towards that Idolatry of the *Egyptians*, whom they had been bred up among; it was therefore probable, that had they come ſoon into *Canaan* they would either have fled into *Egypt* upon the firſt Defeat, or would have ſubmitted to join with the *Canaanites* in the Worſhip of their Idols. Then ſaid *Jehovah* unto them, But as for you (*p*), turn you, and get into the Wilderneſs towards the Red-Sea or, by the Way that leads to the Red-Sea. Where it is to be obſerved, that our Engliſh Tranſlation only ſays, *by the Way of the Red-Sea*; which is a doubtfull Expreſſion, and might be miſunderſtood as if the Red-Sea lay betwixt them and the Wilderneſs: Whereas they were already in the Wilderneſs, and were ordered only to take the Road which leadeth *towards*, or by the Way to the Red-Sea, as the original Word often ſignifies.

THEN the Children of (*q*) *Iſrael* anſwered and ſaid, We have ſinned againſt *Jehovah*, we will go up and fight according to all that *Jehovah* commanded us. But ſays

(*p*) Num. xiv. 25. Deut. i. 40. (*q*) Deut. i. 41. Num. xiv. 40.

Moſes

Moſes unto them (*r*), Go not up for *Jehovah* is not among you. Nevertheleſs they would not hear but went preſumptuouſly up into the Hill of *Seir*; although *Moſes* with the Ark of the Covenant departed not out of the Camp. And the *Amalekites* and *Amorites* who dwelt in that Mountain chaſed them, and deſtroyed them in *Seir*, even unto a Place that was afterwards called *Hormah*, or *Chormah* (*s*). But the Difficulty here is to account for this Hill being called the Hill of the *Amorites*, *Deut.* i. 20, 44. To which the Anſwer is, that the *Amalekites* or *Horites* were the original Inhabitants; and that the *Edomites* had gotten Poſſeſſion of it by Conqueſt, and therefore it is alſo called the *Land of Edom*, Num. xxxiii. 37. But that although it really and truly does not ever ſeem to have belonged to the *Amorites*, they are here mentioned as dwelling therein, and being the Proprietors thereof; becauſe they came, as Allies and Aſſiſtants to the *Amalekites*, to defend this Paſs againſt the *Iſraelites*; for the *Amorites* were Inhabitants of the South-parts of the Land of *Canaan*; Gen. xiv. 7. and ſeem to have come upon this very Occaſion to aſſiſt the *Amalekites*; and therefore *Moſes* ſays to the *Iſraelites*, when they attempted this Time to force their Paſſage over this Mountain, *The Amalekites and the Canaanites are there before you, and ye ſhall fall by the Sword.* See alſo *Num.* xxi. 1, &c.

THEN the *Iſraelites* returned, and wept before *Jehovah*; but *Jehovah* would not hearken to their Voice in

(*r*) Num. xiv. 42, Deut. i. 43. (*s*) Num. xxi. 3.

permitting

permitting them to go now and take Poſſeſſion of the Land of *Canaan*, ſo they abode in *Kadeſh* many Days, *according unto the Days, that they abode there*, Deut. i. 45, 46. that is, according to the Days appointed by *Jehovah*. Now during their Abode here it probably was, that the Rebellion of *Corah*, *Dathan* and (*t*) *Abiram* happened during the Infancy of the Adminiſtration of *Aaron* and *Moſes*; And ſoon after the late Defeat; it being a good Obſervation which *Joſephus* makes on this Occaſion, that great Armies, eſpecially upon ill Succeſs, are hard to be pleaſed, and are governed with Difficulty. For as *Corah* the Son of *Levi* ſeems to have aimed at depriving *Aaron* of the Eccleſiaſtical Juriſdiction; ſo *Dathan*, and *Abiram*, and *On* the Sons of *Reuben* ſeem to have had a Mind to ſupplant *Moſes* in the civil Adminiſtration. *Corah* therefore with his two hundred and fifty Princes, all Sons of *Levi* famous in the Congregation, Men of Renown, and *Dathan*, and *Abiram*, and *On* with their Partiſans gathered themſelves together againſt *Moſes* and againſt *Aaron*, and ſaid unto them, Ye take too much upon you, ſeeing all the Congregation are holy, and *Jehovah* is among them: Wherefore then lift ye up yourſelves above the Congregation of the Lord. And *Moſes* ſpake unto *Corah*, and all his Company, ſaying, Even to-morrow *Jehovah* will ſhew who are his, and who is holy. This do, take you Cenſers *Korah* and all his Company; and put Fire therein, and put Incenſe in them before *Jehovah* to morrow every Man his Cenſer, two hundred and fifty Cenſers; thou alſo and *Aaron*

(*t*) Num. xvi. 1.

each

each of you his Cenſer: *Numb.* xvi. 5, 17. And it ſhall be that the Man whom *Jehovah* doth choſe, he ſhall be holy. And on the Morrow they took every Man his Cenſer and put Fire in them, and laid Incenſe thereon, and ſtood in the Door of the Tabernacle. And *Moſes* ſent to call *Dathan*, and *Abiram*, the Sons of *Reuben*: And they ſaid we will not come up: Is it a ſmall Thing that thou haſt brought us up out of a Land flowing with Milk and Honey; to kill us in the Wilderneſs, except thou make thyſelf altogether a Prince over us? Moreover thou haſt not brought us into a Land that floweth with Milk and Honey; or given us Inheritance of Fields or Vineyards: *wilt thou put out the Eyes of theſe Men*; that is, by keeping them here in a ſandy Deſert; We will not come up. Then *Corah* gathered all the Congregation againſt *Moſes* and *Aaron*, unto the Door of the Tabernacle. And *Jehovah* ſpake unto *Moſes* and unto *Aaron* ſaying, Separate yourſelves from among this Congregation, that I may conſume them in a Moment. And there came out a Fire from *Jehovah*, and conſumed the two hundred and fifty Men that offered Incenſe. And *Jehovah* ſpake unto *Moſes* ſaying, Speak unto *Eleazar*, the Son of *Aaron*, that he take up the Cenſers out of the Burning, for they are hallowed, let them be made into broad Plates for a Covering of the Altar: for they offered them before *Jehovah*, therefore are they hallowed. And *Jehovah* ſpake unto *Moſes*, ſaying, Get you up from about the Tabernacle. The *Hebrew* Copy ſays in this Place, *ver.* 24. Get you up from about the Tabernacle of *Corah*, *Dathan*, and *Abiram*; which cannot be right,

becauſe

becauſe *Dathan* and *Abiram* had refuſed to come up, *ver.* 12. And in the Verſe following *Moſes* is ſaid to have riſen up, *and went unto Dathan and Abiram.* The *Septuagint* Verſion therefore ſeems to be in the right in this Place, where *Moſes* only ſays to the People, *Get you up from about the Aſſembly of Corah.*

So *Moſes* roſe up and went unto *Dathan* and *Abiram*; and the Elders of *Iſrael* followed him. And he ſpake unto the Congregation ſaying; Depart I pray you from the Tents of theſe wicked Men, and touch nothing of theirs, leſt ye be conſumed in all their Sins. And *Dathan* and *Abiram* came out, and ſtood in the Door of their Tents, and their Wives, and their Sons, and their little Children. And *Moſes* ſaid hereby ye ſhall know that *Jehovah hath ſent me* to do all theſe Works. Whence it appears that the Sedition of *Dathan* and *Abiram*, &c. was directed againſt *Moſes*, as that of *Corah* was againſt *Aaron*, for ſays *Moſes*, *I have not done them of mine own Mind*; as *Dathan* and *Abiram* would perſwade you. If theſe Men die the common Death of all Men, then *Jehovah hath not ſent me.* But if *Jehovah* make a new Thing and the Earth open her Mouth, and ſwallow them up; then ye ſhall underſtand that theſe Men have provoked *Jehovah.* And it came to paſs as he made an End of ſpeaking, that the Ground clave aſunder that was under them; and the Earth opened her Mouth and ſwallowed them up; they and all that appertained to them, went down alive into the Pit, and the Earth cloſed upon them.

AND

AND in ſome Time (*u*) after all the Congregation of the Children of *Iſrael* murmured againſt *Moſes* and *Aaron* ſaying, Ye have killed the People of *Jehovah*, Num. xvi. 41. And it came to paſs when the Congregation was gathered againſt *Moſes* and againſt *Aaron*, that they looked towards the Tabernacle: And behold the Cloud covered it, and the Glory of *Jehovah* appeared. And *Moſes* and *Aaron* came before the Tabernacle: And *Jehovah* ſpake unto *Moſes* ſaying, Get you up from among this Congregation, that I may conſume them as in a Moment. And *Moſes and Aaron fell on their Faces*, that is, to intercede with *Jehovah* for the People. And *Moſes* ſaid unto *Aaron*, Take a Cenſer and put Fire therein from off the Altar, and put on Incenſe, and go quickly into the Congregation, and make an Attonement for them: for there is Wrath gone out from *Jehovah*, the Plague is begun. And *Aaron* did as *Moſes* commanded him; and run into the midſt of the Congregation, and ſtood between the Dead and the Living, and the Plague was ſtayed. Now they that died in the Plague were fourteen thouſand ſeven hundred, beſide them that died about the Matter of *Korah*, Numb. xvi. 41—50. And (*x*) *Jehovah* ſpake unto *Moſes* ſaying, Speak unto the Children of *Iſrael*, and take of every one of them a Rod, of all the Princes according to the Houſe of their Fathers twelve Rods: and write thou every Man's Name upon the Rod of *Levi*. And thou ſhalt lay them up in the Tabernacle, before the Ark of the Teſtimony. And

(*u*) Hebrew, *To Morrow.* (*x*) Num. xvii. 1.

it ſhall come to paſs that the Man's Rod whom I ſhall choſe ſhall bloſſom; *And I will make to ceaſe from me the Murmurings of the Children of Iſrael.* And *Moſes* ſpake unto the Children of *Iſrael*, and every one of the Princes gave him a Rod apiece. And *Moſes* laid up the Rods before *Jehovah* in the Tabernacle. And it came to paſs that on the Morrow *Moſes* went into the Tabernacle, and behold the Rod of *Aaron* for the Houſe of *Levi* was budded, and brought forth Buds, and bloomed Bloſſoms, and brought forth Almonds. And *Moſes* brought out all the Rods from before *Jehovah*, unto all the Children of *Iſrael*, and they looked and took every Man his Rod. And *Jehovah* ſaid unto *Moſes*, bring *Aaron*'s Rod again before the Ark of the Teſtimony, to be kept for a Token againſt the Rebels; and thou ſhalt thereby take away their Murmurings from me that they die not. Which Puniſhment of *Corah*, *Dathan*, and *Abiram*, with the Plague, together with this open and publick Deciſion of God in Favour of *Aaron*, ſo effectually quieted the Murmurings of the Children of *Iſrael* that we hear no more Complaints or Diſturbances amongſt them, till they wanted Water in this very Station about thirty-eight Years afterwards.

AND therefore God at this Time to prevent any further Diſputes (*y*), repeats to the Prieſts and *Levites* their ſeveral Charges, and appoints their ſeparate Offices: And gives them their ſeveral Portions, and appoints their Maintenance. He likewiſe deſcribes the Method of ma-

(*y*) Num. xviii. 1.

king

king the Water (*z*) for Purification from Sin; and of uſing it in purifying the Unclean.

AND when the *Iſraelites* had remained at *Kadeſh* as long as *Jehovah* thought convenient, *Deut.* i. 46. By the abiding of the Cloud upon the Tabernacle, they were at laſt directed by the Removal of the Cloud from off the Tabernacle, and going before the Hoſt of the *Iſraelites* to turn and take their Journey into the Wilderneſs *toward* the Red Sea (*a*). And when they departed from *Kadeſh*, or (*b*) *Rithmah*, they pitched at *Rimmon Parez*. Which poſſibly was that *Rimmon* that was afterwards on the Conqueſt of *Canaan* given to the Tribe of (*c*) *Judah*, along with *Kadeſh*. Which is a further Proof, that *Rithmah* and *Kadeſh* were one and the ſame Place.

AND from *Rimmon Parez*, they pitched in *Libnah*; which City was on the Conqueſt of *Canaan* given to the Tribe of *Judah*; *Joſh.* xv. 42. And was by them given as a City to the Sons of *Aaron* to reſide in amongſt them, 1 *Chron.* vi. 57.

AND from *Libnah* they pitched at *Riſſah*.

AND from *Riſſah* they pitched at *Kehelathah*.

AND from *Kehelathah* they pitched in Mount *Shapher*.

(*z*) Num. xix. 1. (*a*) Deut. ii. 1. Num. xxxiii. 18.
(*b*) Ib. ver. 19. (*c*) Joſh. xv. 23, 32.

AND from *Shaphar* they encamped in *Haradeth.*

AND from *Haradath* they pitched in *Makeloth.*

AND from *Makeloth* they encamped at *Thahath.*

AND from *Thahath*, they pitched at *Tarah:* probably the *Tharabaſa* of *Joſephus*, which he ſays the *Jews* took from the *Arabians.*

AND from *Tarah* they pitched in *Mithcah.*

AND from *Mithcah* they pitched in *Haſhmonah*, probably the ſame with *Azmon* which was appointed as the South Weſt Boundary of the Children of *Iſrael* between the Wilderneſs of *Zin* and *Egypt.* This Place of *Haſhmonah* as well as the *Azmon* of *Joſhua* being both rendered in the *Septuagint* SELMON, *Joſh.* XV. 3. *Numb.* XXXIII. 29.

AND having gone thus far towards the Red Sea Weſtward they now departed from *Haſhmonah* or *Azmon*, and returned back again towards Mount *Hor*, and encamped at (*e*) *Beeroth* belonging to the Children of *Jaakan*, upon the Mountain *Hor*, where *Aaron* (*f*) *afterwards* died, and was buried.

THAT

(*e*) Deut. x. 6. (*f*) It is a very common Thing in the Language of the Old Teſtament to mention an Action before it came to

THAT *Moſeroth*, Numb. xxxiii. 30, 31. or *Moſera*, Deut. x. 6. is a Part of Mount *Hor* ſeems plain to me from hence; firſt becauſe *Moſes* is ſaid to have died there; and ſecondly becauſe Mount *Hor* lies directly in the Paſſage from *Haſhmonah*, Numb. xxxiii. 30. to *Eziongeber*, two Places whoſe Situations we cannot well be miſtaken in. And as *Moſes* ſays in the Book of *Numbers* that the *Iſraelites* travelled from *Haſhmonah* to *Moſeroth* from thence to *Benjaakan*, and from thence to *Hor-ha-gid-gad*, and from thence to *Jodbathah* in the Way to *Eziongeber*; and as it is ſaid, in *Deut.* x. 6. That from *Beeroth*, belonging to the Children of *Jaakan*, or *Bene-Jaakan*, they came to *Moſeroth* were *Aaron afterward* died, and from thence journeyed to *Gudgodah*, and from *Gudgodah* to *Jotbah*, a Land of Rivers of Waters. I therefore take both theſe Itineraries to refer exactly to the ſame Time and Places. I ſuppoſe, therefore, that *Beeroth* might belong to *Bene-Jaakan*, or the Children of *Jaakan*; though the Place where they themſelves lived might be a little further to the Eaſtward. And that the *Iſraelites* did not arrive at the Habitation of *Bene-Jaakan* till after they left *Moſeroth*, and from thence went to *Hor-ha-Gidgad*, i. e. *Gidgad* or *Gudgodah*, which was upon Mount *Hor*.

AND they departed from *Moſeroth*, and travelling ſtill further Eaſtward, they encamped at *Bene-Jaakan*, or the

to paſs without ſpecifying the Word *afterwards*. As in *Gen.* x. 11, where *Aſhur* is ſaid to have gone out and built Cities; before his Birth is mention'd, which is not till *ver.* 22.

Habi-

Habitation of the Sons of *Jaakan*, which the *Septuagint* Verſion calls *Banea*.

AND from *Bene-Jaakan*, or *Banea* they encamped at *Gidgad*, or *Gudgodah* (*g*), as it is called in all the reſt of the Verſions, but as being on the Borders of Mount *Hor*, which was a long Chain of Mountains reaching almoſt from the *Heroopolitick* Gulph of the Red Sea to within thirty Miles of *Accaba* on the North End of the *Elanick* Gulph, it was therefore called *Hor-ha-Gidgad*, or *Gidgad* on Mount *Hor*.

AND from *Hor-ha-Gidgad* they pitched in (*h*) *Jotbathah*, a Land of Rivers of Waters. And therefore probably by the Sea Coaſt. The *Septuagint* renders it, *Etebatha* which I take to be *Elath*, that being mentioned as in a Plain, *Deut.* ii. 8. and 1 *Kings* ix. 26; as being beſide *Ezion-Geber*, on the Shore of the Red Sea, that is, on the Shore of the *Elanick* Gulph of the Red Sea.

AND from *Jotbathah* they encamped at *Ebrona*, or *Acrona*, as it is called in the *Arabick* Verſion.

AND from *Ebrona* they encamped at *Ezion-Geber* a Port on the *Elanick* Gulph, famous for being that Port whence *Solomon* ſent his Ships for Gold to *Ophir*, 1 *Kin.* ix. 26. 2 *Chron.* viii. 17. 18. Which Port is now pro-

(*g*) Deut. x. 6. (*h*) In our *English* Tranſlation this Word is ſpelt differently in *Num.* xxxiii. 33. and *Deut.* x. 7. but in the Original the Word is the ſame.

bably

bably the ſame with that which is called by the *Arabs*, *Akaba-el-Dſahab, the Port of Gold*, and is in the Book of *Num.* i. 1. called *Dizahab* which ſtands upon the Shore of the *Arabick* Gulph at two Days Diſtance according to (*k*) Dr. *Shaw*, but at three Days Diſtance according to (*l*) Dr. *Pocock*, from Mount *Sinai*.

AND from *Ezion-Geber* they then turned back again, and travelled Weſtward towards the Deſert of *Zin*, or *Kadeſh*, and pitched in (*m*) *Kadeſh*; in the firſt Month of the fortieth Year after they had left the Land of *Egypt*. At which Time it probably was that the *Iſraelites* gave this Place, at their Return to it again, the Name of *Kadeſh-Barnea*, or *Kadeſh, the Son of Wandering*, as the Word literally imports; having wandered about the Wilderneſs from the Time of their firſt leaving this Station till their Arrival at it again, the Space of thirty-ſeven Years and a half. For they had now ſpent thirty-nine Years compleat ſince they left *Egypt*; which they left in the Month of *March*; and the firſt Time they left *Kadeſh* was in the Autumn of the Year following. 40th Y. 1ſt Mo.

AND while the People abode this Time in *Kadeſh*, (*n*) *Miriam* the Siſter of *Aaron* died there, and was buried. And this Station being ſituated in a ſandy Deſert, there was no Water for the Congregation; And they gathered themſelves together againſt *Moſes* and againſt *Aaron*, ſaying, Would to God that we had died when our

(*k*) Shaw's Travels, p. 356. (*l*) Pocock's Travels, p. 137.
(*m*) Num. xxxiii. 36; xx. 1. (*n*) Ibid.

Brethren

Brethren died before *Jehovah*. And why have ye brought up the Congregation of *Jehovah*, that we and our Cattle ſhould die here. And *Moſes* and *Aaron* went from the Preſence of the Aſſembly unto the Door of the Tabernacle, and they fell upon their Faces; and the Glory of *Jehovah* appeared unto them. And *Jehovah* ſpake unto *Moſes* ſaying, Take the Rod, and gather thou the Aſſembly together, thou and *Aaron* thy Brother, and ſpeak ye unto the Rock before their Eyes, and it ſhall give forth its Water, and thou ſhalt bring forth Water to them out of the Rock.

AND *Moſes* took the Rod from before *Jehovah*; and, as it is probable that this was the ſame Rod with which *Moſes* performed his Wonders in *Egypt* as well as that with which he ſtruck the Rock in *Rephidim*, it therefore appears that this Rod was laid up in the Ark of the Covenant, according to the Tradition of the *Arabians*, as well as that of *Aaron* which budded, *Numb.* xvii. 10. *Heb.* ix. 4. though there is no Mention made thereof in Scripture. Or poſſibly it might have been one and the ſame Rod, with which all theſe Wonders were performed. And *Moſes* and *Aaron* gathered the Congregation together before the Rock, and he ſaid unto them, Hear now ye Rebels; muſt *we* fetch you Water out of this Rock? And *Moſes* lift up his Hand, and with his Rod he ſmote the Rock twice: and the Water came out abundantly, and the Congregation drank, and their Beaſts alſo.

Now

NOW it is to be obſerved, that in this Tranſaction *Moſes* and *Aaron* diſpleaſed God ſo much, that they were both excluded from entring into the Land of Promiſe upon that Account. For ſays (*o*) *Jehovah* unto *Moſes* and *Aaron*, becauſe ye believed me not, *to ſanctify me in the Eyes* of the Children of *Iſrael*; therefore ye ſhall not bring this Congregation into the Land which I have given them. And again *Jehovah* ſaid unto (*p*) *Aaron*, *Aaron* ſhall be gathered unto his People for he ſhall not enter into the Land which I have given unto the Children of *Iſrael*, becauſe ye rebelled againſt me at the Waters of *Meribah*. And after the Death of *Aaron* God ſaid unto *Moſes* (*q*), Thou ſhalt be gathered unto thy People as *Aaron* thy Brother was gathered. For ye rebelled againſt my Commandment (in the Deſert of *Zin*, in the Strife of the Congregation) *to ſanctify me* at the Water, before their Eyes; that is, the Water of *Meribah* in *Kadeſh*, in the Wilderneſs of *Zin*. And a little before his Death God ſaid unto *Moſes*, Becauſe ye treſpaſſed againſt me among the Children of *Iſrael*, at the Waters of *Meribah-Kadeſh*, in the Wilderneſs of *Zin*; becauſe *ye ſanctified me not* in the midſt of the Children of *Iſrael*; thou ſhalt ſee the Land before thee, but thou ſhalt not go thither unto the Land which I give the Children of *Iſrael*, Deut. xxxii. 51, 52. The holy (*r*) *Pſalmiſt* gives this Account of this Tranſaction, that the *Iſraelites* angered *Jehovah* alſo at the Waters of Strife, ſo that it went ill with *Moſes* for their Sakes; becauſe they provoked

(*o*) Num. xx. 12. (*p*) Ib. ver. 24. (*q*) Ib. xxvii. 13, 14.
(*r*) Pſal. cvi. 32, 33.

his Spirit, ſo that he ſpake unadviſedly with his Lips. It is plain therefore by putting theſe Paſſages together, that the Offence of *Moſes* conſiſted in ſpeaking *unadviſedly with his Lips*, and that this inconſiderate Speech conſiſted in *not ſanctifying God at the Water before their Eyes.* Now all that is recorded of this Speech of *Moſes* is this, Hear now ye Rebels! muſt *we* fetch you Water out of this Rock? Whence it is probable, that *Moſes* and *Aaron* were ſo provoked with the Murmurs of the People againſt them; that they forgot to give the Glory of the Miracle to God; but aſſumed it to themſelves, ſaying, Muſt *we* fetch you Water out of this Rock? And for this Reaſon it probably was that *Moſes* was obliged to ſtrike the Rock *twice* (*s*); the Water not iſſuing at the firſt Stroke, that he might be made ſenſible of his Error, and recollect himſelf; and *ſanctify* God. Upon the doing of which and ſtriking the Rock a ſecond Time, the Water came out abundantly, and the Congregation drank, and the Beaſts alſo.

Now it is very remarkable, that both theſe Stones which *Moſes* ſtruck, the one in the Valley of *Rephidim*, and the other in the Wilderneſs of *Kadeſh*, ſhould be both extant at this Day; and carry about them ſuch inconteſtable Marks of the Truth of this Narration, and the Veracity of the *Moſaical* Hiſtory, as ought to fill the Mind with a Religious Reverence; and ſtrike thoſe little Criticks dumb, who endeavour to depreciate from the Merit of this Hiſtory of *Moſes*, by carping at ſome gram-

(*s*) Num. xx. 11.

matical

matical Failings, which either Time has introduced, or our own Ignorance cannot ſet to rights.

I HAVE already given an Account of the firſt Stone in the Valley of *Rephidim* out of the Travels of Dr. *Shaw* and Dr. *Pocock*; and I ſhall now tranſcribe out of this laſt Author the Deſcription which he gives of the Rock in *Kadeſh* (*t*). "In one of the Roads from the Con-" vent of *Sinai* to *Suez* there is exactly ſuch another " Stone as the Rock of *Maſſah* and *Meribah* in *Rephi-*" *dim*, with the ſame Sort of Openings all down, and " the Signs where the Water ran. I was deſirous to paſs " by it in my Return, but unfortunately was led another " Way. I aſked the *Arabs* about it, who told me it " was likewiſe called the Stone of *Moſes*. The firſt Ac-" count I had of it, I can very much depend upon, be-" ing from a Manuſcript Journal, writ by the preſent " *Prefetto* of *Egypt*, from the *Propaganda Fide*, who " went this Journey with an *Engliſh* Gentleman now in " *London*. The Way to it is by the Valley of *Sheick* " *Salem*, being about ſixteen Miles from the Convent to " the North Weſt. The Reaſon why I am ſo particular " is, becauſe it is ſaid, that this muſt be the Rock *Me-*" *ribah*, in the Wilderneſs of *Zin*, or *Kadeſh*, which " *Moſes* ſmote twice, and the Water came out abundant-" ly, being after they returned into theſe Parts from " *Ezion-geber*; though the Father takes no notice of " this Particular, but only relates what he obſerved." Thus far Dr. *Pocock*, but I am ſurprized and amazed,

(*t*) Pocock Trav. p. 147.

that a Perſon of ſo commendable a Spirit of Enquiry as this Author was furniſhed with could poſſibly leave the Country without ſeeing it. It being more worth being certified of, as having been leſs noticed, than perhaps any other Curioſity of the ſame Conſequence in the whole World.

AND (*u*) *Moſes* ſent Meſſengers from *Kadeſh* unto *the King of Edom* ſaying, Let us paſs I pray thee through thy Country, we will not paſs through thy Fields nor through thy Vineyards; we will go by the King's Highway, and if I and my Cattle drink of thy Water, then I will pay for it. And he ſaid thou ſhalt not go through. And *Edom* came out with much People, and with a ſtrong Hand. Thus *Edom* refuſed to give *Iſrael* Paſſage through her Border, wherefore *Iſrael* turned away from him. And the Children of *Iſrael* journeyed from *Kadeſh*, and came to Mount *Hor*. And *Jehovah* ſpake unto *Moſes* ſaying, Take *Aaron* and *Eleazar* his Son, and bring them up into Mount *Hor*. And ſtrip *Aaron* of his Garments, and put them upon *Eleazar* his Son. And *Aaron* ſhall be gathered unto his People, and ſhall die there. And *Moſes* did as the Lord commanded, and they went up to (*x*) *Moſeroth* on Mount *Hor* in the Sight of all the People. And when all the Congregation ſaw that *Aaron* was dead, they mourned for *Aaron* thirty Days.

40th Y. 5th Mo. 1ſt Day. AND *Aaron* the Prieſt died (*z*) in the fortieth Year after the Children of *Iſrael* were come out of the Land

(*u*) Num. xx. 14. (*x*) Deut. x. 6. (*z*) Num. xxxiii. 38, 39.

of *Egypt* on the firſt Day of the fifth Month. And *Aaron* was one Hundred twenty-three Years old when he died.

AND when King *Arad* the *Canaanite* (*a*), *which dwelt in the South* of the Land of *Canaan heard tell that Iſrael was coming by the Way of the Spies*; or the ſame Road which the Spies had before taken; that is, over the Mountain *Hor*, Numb. xiii. 17; *he fought againſt Iſrael, and took ſome of them Priſoners.* And *Iſrael* vowed a Vow unto *Jehovah*, and ſaid, If thou wilt indeed deliver this People into my Hand, then will I utterly deſtroy their Cities. And *Jehovah* hearkned to the Voice of *Iſrael*, and delivered up the *Canaanites*; and they utterly deſtroyed them and their Cities: And he called the Name of the Place *Hormah*, or *Chormah*, that is, *Devoted to Deſtruction*; that Word being derived from the *Hebrew* Word *Cherem*, which ſignifies an *Anathema*, or *Curſe*.

AND they journeyed from Mount *Hor* (*b*), by the Way which leadeth towards the Red Sea, to compaſs the Land of *Edom*; and the Soul of the People was much diſcouraged becauſe of the Way; the South-ſide of Mount *Hor* (*c*) being a ſandy Deſert. And the People ſpake againſt *Moſes*, Wherefore have ye brought us up out of *Egypt* to die in the Wilderneſs? For there is no Bread, neither is there any Water, and our Soul

(*a*) Num. xxi. 1; xxxiii. 40. (*b*) Ibid. xxi. 4.
(*c*) Pocock Trav. p. 187.

loathed

loatheth this light Bread, this *Manna*. And *Jehovah* ſent fiery Serpents (*d*) among the People, and they bit the People, and much People of *Iſrael* died. Wherefore the People came to *Moſes*, and ſaid, We have ſinned, for we have ſpoken againſt *Jehovah*, and againſt thee; pray unto *Jehovah* that he may take away the Serpents from us. And *Moſes* prayed for the People: And *Jehovah* ſaid unto *Moſes*, Make thee a fiery Serpent, and ſet it upon a Pole; and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live. And *Moſes* made a Serpent of Braſs, and put it upon a Pole, and it came to paſs, that if a Serpent had bitten any Man, when he beheld the Serpent of Braſs he lived.

AND the Children of *Iſrael* (*e*) having ſet forward from Mount *Hor* towards the Red Sea to compaſs the Land of *Edom*, they pitched in *Zalmonah*, or *Haſhmonah*, or *Azmon*, theſe being only three different Names for the ſame Place. For what the *Hebrew* in this Place calls *Zalmonah*, and what it calls *Haſhmonah*, or *Chaſmonah*, Num. xxxiii. 29, 30. is rendered by the *Septuagint*, *Selmon* (*f*); and in like manner, what the *Hebrew* calls *Azmon*, Joſh. xv. 4. the *Septuagint* likewiſe renders *Selmon*. And, indeed, whoever conſiders the Boundaries that were allotted to the Children of *Iſrael*, and compares them with their Travels in the Wilderneſs, as de-

(*d*) Dr. *Shaw* obſerves, that the Deſert of *Sin*, or *Kadeſh*, abounds with Lizards and Vipers, *Trav.* p. 350. (*e*) Num. xxxiii. 41.

(*f*) See Reland's Pal. p. 605. where ſpeaking of *Azmon*, he ſays, Σελμωνὰ legitur in quibuſdam Codicibus Græcis.

ſcribed

ſcribed *Num.* xxxiii. will find theſe three Names agree to one and the ſame Place; and that the *Iſraelites* were only then traverſing the utmoſt Boundary that was aſſigned to them Southward. For, ſays God to *Moſes*, your South Quarter (*b*) ſhall be from the Wilderneſs of *Zin*, along by the Coaſt of *Edom*, and your South Border ſhall be the utmoſt Coaſt of the Salt Sea Eaſtward (*c*). And your Border ſhall turn *by* (*d*) the South to the Aſcent of *Akrabbim*, and paſs on to *Zin*. And the Going-forth thereof ſhall be *by* the South to *Kadeſh Barnea*, and ſhall go on to *Hazar-Adar*, and paſs on to *Azmon*: And the Border ſhall fetch a Compaſs from *Azmon* to the River of *Egypt*. And the Out-goings of it ſhall be at the Sea. And that by this River of *Egypt* is meant the *Peluſiac* Branch of the River *Nile* is plain from hence, becauſe *Herodotus* (*e*) calls Mount *Caſius*, the Foot of which extended to *Peluſium*, the Boundary between *Egypt* and *Paleſtine*. And *Pliny* (*f*) places the Boundary of the two Kingdoms near the ſame Place, that is, at the Out-going of the *Sarbonic* Lake, for ſays he, *Mox Idumæa incipit & Paleſtina ab emerſu Sarbonis*

(*b*) Num. xxxiv. 3, &c. (*c*) In *Joſhua* it is, *From the Bay that looketh Southward*; which agrees alſo with the Situation of this Bay, it being ſituated at the South-Eaſt Corner of the Salt Sea, *Joſh.* xv. 2. (*d*) In our *Engliſh* Tranſlation it is, *From the South*, which cannot be the Meaning of *Moſes* when he is deſcribing this Southern Border. And the *Hebrew* will bear being render'd, *By the South*, or, *In the South*, as well as, *From the South*.

(*e*) Ἀπὸ Κασίου ὄρεος τοῦ ὁρίζοντος Αἰγύπτου τε καὶ Συρίην. Herod. l. 3. c. 5. (*f*) Plin. Nat. Hiſt. l. 5. c. 13.

Lacus.

Lacus. Which was only on the other Side of Mount *Caſius* towards the Eaſt, as *Peluſium* was on the Weſt. Which ſhews that Dr. *Pocock* (*g*) cannot be right when he places the River of *Egypt* at *Rhinocolura.*

Now whoever will conſult the Maps will find that that there is a Bay which projects towards the South-Eaſt Corner of the Salt-Sea, or Dead-Sea; and that this Bay lies ſomewhat to the Eaſtward of the *Elanick*, or Eaſtern Gulph of the Red Sea, near the North End of which are the Mountains of *Accaba* which in *Arabick* ſignifies *the Aſcent*, which Place I ſuppoſe to be the ſame with the *Accrabim* of *Moſes*, and which is therefore called the *Aſcent* of *Accrabim.* This Border therefore was to aſcend by the South, or Southward, from the Dead-Sea to *Accrabim.* And then to paſs on to the Deſert of *Zin*, *Paran* or *Kadeſh.* And then to proceed ſtill by the South till it came to *Kadeſh-Barnea*, and from thence to paſs along to *Hezron*, and then to go up to *Adar*, and from thence to fetch a Compaſs to *Karkaa*, and from thence to paſs towards *Azmon*, and thence to fetch a Compaſs to the River of *Egypt.*

Now in the Journeyings of the *Iſraelites* it is plain, that they went from *Sinai* to *Kadeſh*, and that from *Kadeſh* they went towards the Red Sea, and came to *Haſhmona*, *Selmona*, or *Azmon.* Which probably ſtood ſomewhere between the End of the *Heroopolitick* Gulph of the Red Sea and the Weſtern End of Mount *Hor*, or

(*g*) Pocock Trav. Vol. I. p. 18.

Jebel

Jebel Te. And from thence they returned ſtill, keeping on the South-ſide of Mount *Hor* or *Jebel Te* on the Edge of the Coaſt of *Edom*, to *Moſeroth* the Place where *Aaron* afterwards died on Mount *Hor*, and going on by the Road of *Bene-Jaakan* to *Eziongeber* on the Northern End of the *Elanick* Gulph; they from thence returned back again to *Kadeſh*, and ſet out from thence to Mount *Hor*, where they fought with King *Adar*, and from thence by the Way of the Red Sea returned the ſecond Time to (*g*) *Azmon.* Where we left them at preſent. By which means they had literally compaſſed one Part of Mount *Hor*, or Mount *Seir* many Days, *Deut.* ii. 1, 3. having ſpent upwards of thirty-ſeven Years in travelling from the South to the Weſt, and from the Weſt by the South to the Eaſt, and from the Eaſt back again to the Weſt of this Mountain.

AND now the *Iſraelites* being arrived at *Azmon*, having travelled from Mount *Hor* into the Wilderneſs by the Way of the Red Sea, *Deut.* ii. 1: After they had compaſſed Mount *Seir* many Days; *Jehovah* ſpake unto *Moſes* ſaying, Ye have compaſſed this Mountain long enough: turn you *Northward*, and command thou the People ſaying, Ye are to *paſs through* the Coaſt of your Brethren the Children of *Eſau*, which dwell in *Seir*, and they ſhall be afraid of you; take ye good heed of your ſelves therefore. Meddle not with them; for I will not give you of their Land, no not ſo much as a Foot breadth, becauſe I have given Mount *Seir* unto *E-*

(*g*) Num. xxxiii. 41.

ſau for a Poſſeſſion; ye ſhall buy Meat of them for Money, that ye may eat; and ye ſhall alſo buy Water of them for Money; that ye may drink, *Deut.* ii. 1—6. So they journeyed from *Zalmonah*, or *Azmon*, and paſſing through the Land of *Edom*, they pitched in *Punon*, Numb. xxxiii. 42. At which Time the *Edomites* did not come againſt them as they did formerly with a ſtrong Hand, and much People, *Numb.* xx. 20. But let them paſs quietly paying for what they eat, or what they drank, *Deut.* ii. 28, 29. For *Jehovah* had made them afraid of them, *Deut.* ii. 4. The Word *Punon*, or *Pinon*, in *Hebrew* ſignifies a *Jewel*; and was a Name given to one of the Sons of *Eſau*, as mentioned *Gen.* xxxvi. 41. from whom this Place was probably ſo called, as being the chief Seat of the Reſidence of Duke *Pinon*, or *Punon*; but where ſituated I cannot be poſitive. This however is certain, that before the *Iſraelites* departed this Time from *Zalmuna*, they had only travelled on the Edge of the Land of *Edom*, but now they were commanded to *turn Northwards, and to paſs through* the Country paying for what they ſhould eat and what they ſhould drink; they were therefore probably led by this Road Northward of *Petra*, (*i*) which was only at the Diſtance of ten *Roman* Miles from *Elath*, or the North End of the *Elanick* Gulph, at which Place they had been in the firſt Courſe of their Peregrination. And *Euſebius* (*k*) ſays, that *Punon* lay between *Petra* and *Zoar*; ſo that it muſt have been ſomewhere more Northward or farther of from the Red Sea than *Petra*.

(*i*) Rel. Pal. p. 929. (*k*) Id. ibid. p. 71.

AND

AND they departed from Punon, and pitched in Oboth. *Ptolomy* mentions three Places in *Arabia Petræa* which he calls *Calguia*, *Maliatha*, and *Eboda*, which laſt by his Calculations lay half a Degree Weſt of *Petra*; but as the Numbers mentioned by *Ptolomy* are in many Places manifeſtly and demonſtrably corrupted there is no relying upon any of his Calculations; for had *Oboth* lain ſo much to the Weſt of *Petra* the *Iſraelites* muſt have come to *Oboth* before they arrived at *Punon*, their Journies from *Zalmuna* to the Country of the *Moabites* lying moſtly North-Eaſtward. *Stephanus* (*q*) in *Ethnicis*, mentions a Place called *Oboda* in the Region of the *Nabathæans*, where, according to *Uranius*, King *Obodes* was buried, whom the *Nabathæans* worſhipped with divine Honours. Now *Strabo* (*r*) mentions one King *Obodes* who lived in the Time of *Auguſtus Cæſar* when *Ælius Gallus* was ſent on an Expedition againſt the *Arabians*, and that *Ælius* paſſed through the Territories of *Obodes* in his Expedition againſt *Arabia Felix*, and that in his Return he came to a Place called *Caalla*, then to *Malotha* which lay near a River, and then to *Neraboma* or the *black Village* in the Country of *Oboda* or *Oboth*, which lay upon the Sea. So that it is probable, that this *Oboda* of *Stephanus*, and the *Eboda* of *Ptolomy* are the ſame Place with the *Oboth* of *Moſes*; and that the Name of *Obodes* was a Name borrowed by their Kings from great Antiquity, and that the Territory of *Oboth* extended in After-ages as far as the *Elanick* Gulph: And therefore it is reaſonable to

(*q*) Reland. Pal. p. 91. (*r*) Strabo l. 16. p. 780.

think that the City of *Oboth* did not lie very far from the Sea; but might lie on the Northern Boundary of the Plains of *Eloth* and *Eziongeber*. And hence it came to paſs, that when the *Iſraelites* journeyed towards *Moab*, they are ſaid to have *paſſed by from their Brethren the Children of Eſau, which dwelt in Seir, through the Way of the Plain from Eloth and Eziongeber* (*s*). Which plainly ſhews, that they did not go at any very great Diſtance from the *Elanick* Gulph of the Red Sea. Now it is to be obſerved, that the Mountains of *Accaba*, which in *Arabic* ſignifies an *Aſcent*, and which in the Books of *Moſes* and *Joſhua* are called *the Aſcent of Acrabbim*, and which lie at the End of the *Elanick* Gulph; are according to Dr. *Pocock* (*t*) at thirty Miles Diſtance from the End of Mount *Hor*, or Mount *Seir*; which Space probably compoſed the Plains of *Eloth* and *Eziongeber*. How far this Plain extended up into the Country is not mentioned, but probably it muſt have reached as far as *Oboth*, becauſe that in paſſing from *Punon* and *Oboth* towards the Wilderneſs of *Moab*, *Moſes* ſays, the *Iſraelites paſſed through or by the Way of the Plain of Eloth and Eziongeber*.

(*u*) *AND when they departed from Oboth they pitched in Jim or Jie-abarim, in the Border of Moab* (*x*), *in the Wilderneſs which is before Moab towards the Sun-riſing*. And when they were in *Jie-Abarim Jehovah* repeated the ſame Commands to them with Regard to the *Moabites* which he had done with Regard to the *Edomites*,

(*s*) Deut. ii. 8. (*t*) Pocock Trav. p. 137. (*u*) Num. xxxiii. 44, 45. (*x*) Ib. xxi. 11. Judges xi. 18.

that

that they ſhould not diſtreſs them, nor contend with them in Battle (*y*); *Moſes* therefore probably ſent the ſame Meſſage to them, that he had done to the *Edomites* in Mount *Seir*; to deſire Leave to paſs through their Land, by the King's high Road paying for what they ſhould eat, and what they ſhould drink. To which having received a favourable Anſwer, *Deut.* ii. 29. Then ſaid *Moſes* to the Children of *Iſrael* (*z*), *Now riſe up and get you over the Brook Zered*, ſo they removed from thence, and pitched in the Valley of *Zered* (*a*). *And the Space in which they came from Kadeſh-Barnea, until they were come over the Brook Zered was thirty and eight Years*; which is a plain Proof that *Kadeſh* in the Wilderneſs of *Paran*, Numb. xiii. 26. from whence they ſent out the Spies to view the Land of *Canaan*, and to which the Spies returned, was the ſame Place with *Kadeſh-Barnea*, though ſeveral Authors have ſuppoſed them to be two different Places. And as they left *Egypt* on the fourteenth Day of the firſt Month about Midnight; and left Mount *Sinai* on the twentieth Day of the ſecond Month in the next Year; and the Spies returned to them at *Kadeſh-Barnea* in Autumn in the ſame Year; ſo if you add thirty-eight Years thereto, this will make thirty-nine Years and a half from their Departure out of *Egypt*, till their paſſing the Brook *Zered*. Which they did not paſs (*b*) *until all that Generation of the Men of War* which came out of *Egypt*, *ſave Caleb and Joſhua* (*c*), *were waſted out from among the Hoſt, as the Lord ſware unto them.* Upon which Occaſion it was that *Moſes* compoſed that Song, or Pſalm,

(*y*) Deut. ii. 9, 18. (*z*) Ibid. ver. 13. (*a*) Num. xxi. 12.
(*b*) Deut. ii. 14. (*c*) Ib. i. 36, 38.

concerning

concerning the Shortneſs of human Life, which is inſerted among the Pſalms of *David*, wherein Mention is made of the Reduction of human Life to the Period of fourſcore Years (*d*).

AND *Jehovah* ſpake unto *Moſes* (*e*) ſaying, Thou art to paſs over through *Ar*, the Coaſt of *Moab* this Day, and when thou comeſt nigh over againſt the Children of *Ammon*, diſtreſs them not, nor meddle with them, for I will not give thee of the Land of the Children of *Ammon* any Poſſeſſion. Having therefore removed from the Valley of *Zered*, and paſſed quietly through *Ar* on the Coaſt of *Moab* (*f*), *they pitched on the other Side of Arnon*. Where it is to be obſerved, that *Moſes* calls the South-ſide of *Arnon*, *the other Side of Arnon*; whence it appears, that *Moſes* muſt have been on the North-ſide of *Arnon*, when he wrote this Part of the Hiſtory. For as *Moſes* had not yet entered on the Territories of *Sihon*, King of the *Amorites*, nor aſked his Leave to paſs through his Territories, this Encampment muſt have been in the Land of the *Moabites*, which was on the South-ſide of *Arnon*. *For Arnon*, ſays *Moſes*, *is the Border of Moab between Moab, and the Amorites*, Numb. xxi. 13. It is therefore more than probable, that this Part of the Hiſtory was not written till *Moſes* had been ſome Time in the Plains of *Moab*; and had written the Book of *Deuteronomy*, to which Book I apprehend he refers, when he ſays, in the next Verſe: Wherefore it is ſaid, *in the Book of the Wars of Jehovah*, what he did in the Red Sea,

(*d*) Pſal. xc. (*e*) Deut. ii. 17, 18, 19. (*f*) Num. xxi. 12, 13.

and

and in the Brook of *Arnon*. Which Book I ſuppoſe was originally called, *the Book of the Wars of Jehovah*. But this Title being afterwards either loſt, or altered by ſome ignorant Scribe, has occaſioned the great Miſtake there is in the two firſt Verſes of the Book of *Deuteronomy*. In the ſecond and third Chapter of which Book there is a more particular Account given of this Paſſage of the *Iſraelites* over the Brook *Arnon*, and of the Engagements which enſued, than in any other of *Moſes* Writings. And I cannot but think, that there was alſo a particular Account of the Tranſactions which happened *near the Red-Sea* between the firſt and ſecond Chapter, which has been loſt; but two Verſes of which are preſerved in the tenth Chapter of *Deuteronomy*, and are inſerted by Miſtake between the fifth and the eighth Verſes of that Chapter; but which, any one who reads them, and compares them with the Context, may eaſily perceive to be a manifeſt Diſlocation.

IT likewiſe appears, that the *Iſraelites* paſſed through the Coaſt of *Moab* from the Brook *Zered* to the River *Arnon*, without any Moleſtation from the *Moabites*; as they had done through the Territories of the *Edomites*, without any Diſturbance from them; whereas it is repreſented in *Judg.* xi. 17, 18. as if the *Edomites* and *Moabites* had both refuſed a Paſſage to the *Iſraelites*; and that therefore in their Paſſage to *Arnon they came not within the Border of Moab*. Which muſt be a Miſtake, for they could not get to the River *Arnon* without paſſing through the *Moabite* Territories; and therefore in the

Meſſage

Meſſage which *Moſes* ſent to *Sihon*, King of the *Amorites*, from the Banks of *Arnon*, he mentions his having paſſed through the Territories of the *Moabites*, by their Conſent, *Deut.* ii. 26—29. At firſt, indeed, the *Edomites* did not only refuſe a Paſſage to the *Iſraelites*, but actually came out againſt them with much People, and with a ſtrong Hand, *Numb.* xx. 20. At which Time it is poſſible that they might have been refuſed a Paſſage by the *Moabites* alſo; both theſe Refuſals being ſpoken of as happening about the ſame Time, *Judg.* xi. 17. But afterwards when *Jehovah* had interpoſed, *and made them afraid* of the *Iſraelites*, Deut ii. 4. then it is plain from the Hiſtory of *Moſes*, that they *paſſed through* the Land of *Edom*, and *through* the Coaſt of *Ar* belonging to the *Moabites* without any Oppoſition.

AND *Moſes* (*g*) ſent Meſſengers out of the Wilderneſs of *Kedemoth* unto *Sihon* King of *Heſhbon* with Words of Peace, ſaying, *Let us paſs through thy Land as the Children of Eſau which dwelt in Seir, and the Moabites which dwelt in Ar did unto me. I will go along by the high Way, I will neither turn to the right Hand nor the left. Thou ſhalt ſell me Meat for Money that I may drink: only I will paſs through on my Feet, until I paſs over Jordan, into the Land which Jehovah our God giveth us.* But *Sihon* would not let them paſs through the Land. (*h*) And *Jehovah* ſaid unto *Moſes*, Behold I have begun to give *Sihon* and his Land before thee; begin to poſſeſs that thou mayeſt inherit his Land. And *Moſes* having croſſed the River

(*g*) Deut. ii. 26—29. (*h*) Ib. ver. 31.

Arnon,

Aaron, came to a Place where there was no Water. And the Lord ſpake unto *Moſes* (*d*), ſaying, Gather the People together, and I will give them Water. And being relieved thereby, than *Iſrael* ſang this Song, *Spring up O Well! Sing ye unto it: The Princes digged the Well, the Nobles of the People digged it*, ſtanding *by the Lawgiver with their Staves.* And hence this Place was called *Beer*, which ſignifies *a Well*, and *Beer-Elim*, that is, the Well of the Princes, as it is called by the Prophet *Iſaiah* (*e*).

AND when the People were refreſhed, they went on to poſſeſs the Land. And *Sihon* came out againſt them, he and all his People to fight at *Jahaz* (*f*). And *Iſrael* ſmote him with the Edge of the Sword. Then *Moſes* (*g*) *ſent to ſpy out Jaazer, and he took the Villages thereof, and drove out the Amorites that were there.* And they took all the Cities at that Time, which belonged to *Sihon* King of the *Amorites*, from *Aroer*, which is by the Brink of the River *Arnon*; and the City *Heſbon, which is in the Valley* (*h*); even unto *Gilead*, there was not one

(*d*) Num. xxi. 16. (*e*) Iſa. xv. 8. (*f*) Deut. ii. 32. Num. xxi. 23. (*g*) Ibid. ver. 32.

(*h*) For ſo this Verſe, Deut. ii. 36. ought to be tranſlated, as it is in the *Septuagint* Verſion; the original Word ſignifying, *in the Valley*, as well as, *by the River*; and as this very Word is tranſlated, *Deut.* iii. 16, &c. In like Manner ought *Joſh.* xi. 2. and *Joſh.* xiii. 9. to be amended in the Tranſlation, where this City is ſaid to be in the *Midſt of the River*, inſtead of the *Midſt of the Valley*; whereas none of the Rivers

City that was too ſtrong for them, only unto the Land of the Children of *Ammon* they came not; nor unto any Place of the River *Jabbock*, for *Jabbock* was the Border of the Children of *Ammon*; Deut. iii. 16. nor unto the Cities of the Mountains, nor unto whatſoever *Jehovah* their God had forbid them, *Deut.* ii. 37.

Now it is to be obſerved, that theſe *Amorites* were not the original Poſſeſſors of this Country *(i)*; but that *Sihon* King of the *Amorites* had fought againſt the former King of *Moab*, and had taken all his Land out of his Hand, even unto *Arnon*. Wherefore ſays *Moſes*, *they that ſpeak in Proverbs* ſay, Come to *Heſhbon*, let the City of *Heſhbon* be built and prepared. For there is a Fire gone out of *Heſhbon*, a Flame from the City of *Sihon*; it hath conſumed *Ar* of *Moab*, and the Lords of the high Places of *Arnon*. Wo to thee *Moab*; thou art undone, O People of *Chemoſh*: he hath given his Sons that eſcaped, *i. e.* that eſcaped bing killed, and his Daughters, into Captivity unto *Sihon* King of the *Amorites*. We have ſhot at them; *Heſhbon* is periſhed, even unto *Dibon*, and we have laid them waſte even unto *Nophah*, which reacheth unto *Medeba*. Now it is plain, that

Rivers from *Arnon* to *Jabbock* were large enough to compaſs ſuch a City as *Heſbon*; which ſeems to have been the Name of the City that is deſcribed as being in the Midſt of the Valley between *Aroer* and *Dibon*, or between *Arnon* and *Jabbock*. As appears by comparing *Num.* xxi. 30. with *Joſh.* xiii. 9. which City of *Heſhbon*, is particularly ſpecified as being the Capital of *Sihon*, King of the *Amorites*, Num. xxi. 26.

(*i*) Num. xxi. 26.

the

the above Quotation was *a Song*, that was made by ſome of the Conquerors, in Memory of the Victory of *Sihon* over the *Moabites*; which is here called a *Proverb*, or *Parable*, as this ſame Word is rendered in *Mich.* ii. 4. upon much the ſame Occaſion, the Word *Maſhal* ſignifying any ſhort Narrative or ſententious Speech. And therefore the Prophecies of *Balaam*, Num. xxiii. 7, 18, &c. the Reaſonings of *Job*, Job xxvii. 1. the Prophecies of *Ezekiel* in the Old Teſtament, *Ezek.* xvii. 2. xx. 49. xxiv. 3. and the Inſtructions of our Saviour in the New Teſtament are call *Parables*, not only on Account of their metaphorical Expreſſions, but alſo of their Comprehenſiveneſs (*k*).

THEN the *Iſraelites* (*l*) turned, and went up the Way to fight againſt *Og* the King of *Baſhan*, who had joyned with *Sihon* againſt them. *Deut.* xxix. 7. And *Og* the King of *Baſhan* went out againſt them; he and all his People to Battle at *Edrei*. And *Jehovah* delivered into their Hands *Og* alſo the King of *Baſhan*, and all his People. *And they took at that Time out of the Hand of the two Kings of the Amorites*, (that is, from *Og* and *Sihon*) *all the Land which* belonged to them *on this Side Jordan, from the River of Arnon unto Mount Hermon* incluſive (*m*). Theſe Words according to the Original ſhould be tranſlated thus: *And they took at that Time the Land out of the Hand of the two Kings of the Amorites, which on this Side Jordan from the River of Arnon unto Mount Hermon* (*n*). Now as there is no Verb in the Original

(*k*) See Pſal. lxix. 11, 12. (*l*) Deut. iii. 1. (*m*) Joſh xiii. 11, 12. (*n*) Deut. iii. 8.

after the Pronoun *which*, this may be ſupplied, either with the Verb *were*, or *was*. If the Word *was* be inſerted, then it will relate to the Land, but if the Verb *were* be inſerted, then it will refer to the two Kings of the *Amorites*; and may have been inſerted to diſtinguiſh theſe Kings of the *Amorites* from thoſe that were on the Weſtern Side of *Jordan* (*m*); in which Senſe the *Septuagint*, *Samaritan* and *Syriack* Verſions, as well as the *Targum* of *Onkelos* have rendered this Text. And indeed there is a Neceſſity for its being ſo tranſlated; becauſe it is not true that they took from theſe two Kings all the Land which was on this Side *Jordan*: Since it is poſitively aſſerted, that (*n*) *unto the Children of Ammon they came not, nor unto any Place of the River Jabbock*, (for *Jabbock* (*o*) was the Border of the Children of *Ammon*) *nor unto the Cities of the Mountains, nor unto whatſoever Jehovah their God had forbid them.* And in another Place it is ſaid, that after *Iſrael* had ſmote *Sihon* with the Edge of the Sword they (*p*) poſſeſſed his Land from *Arnon* unto *Jabbock, even unto the Children of Ammon, for the Border of the Children of Ammon was ſtrong*, i. e. defended with Mountains between them and the *Amorites*. Now in order to reconcile theſe laſt Paſſages with the Vulgar Tranſlation of the above Paſſage in *Deut.* iii. 8. as alſo with what is ſaid *Joſh.* xi. 22. that the *Iſraelites* poſſeſſed all the Coaſts of the *Amorites*, from *Arnon* even unto *Jabbock*, and from the Wilderneſs even unto *Jordan*; Mr. *Reland* (*q*) ſuppoſes, that the Land

(*m*) Gen. xiv. 7, 13; xlviii. 22. Num. xiii. 29. (*n*) Deut. ii. 37.
(*o*) Ib. ii. 16. (*p*) Num. xxi. 24. (*q*) Reland. Pal. l. 1. c. 21.

of

the *Ammonites* was to the Eaſt of thoſe Lands of the *Amorites*, which were at this Time conquered by the *Iſraelites*. Which however is impoſſible; for had they been to the Eaſt of theſe Countries then the Land of the *Ammonites* would have been abſolutely excluded from having any Thing to do with the River *Jabbock*, which was a Brook that emptied itſelf into the River *Jordan* (*m*). And the Land to the Eaſtward of the Country of *Sihon* betwixt it and the River *Euphrates*, was a Wilderneſs, known by the Name of the Wilderneſs of *Kedemoth*. See *Deut.* ii. 26. and compare with *Joſh.* xiii. 18.

IN order therefore to remove theſe Difficulties it is to be remarked, that the *Moabites*, *Ammonites*, and *Midianites* were at this Time to be conſidered as one People, united in League under one Prince, *Balak*, the Son of *Zippor* (*n*). That the *Moabites* and *Midianites* were at that Time one People under *Balak* their common Prince appears from hence, that whereas it is ſaid by *Moſes*, that *Balak*, the Son of *Zippor*, *ſent Meſſengers unto Baalam*, theſe Meſſengers prove to be the Elders of *Moab*, and the Elders of *Midian*; for, ſays he, *And the Elders of Moab and the Elders of Midian departed with the Rewards of Divination in their Hands; and they came unto Balaam, and ſpake unto him the Words of Balak* (*o*). And that the *Moabites* and *Ammonites* were alſo one People under *Balak* King of *Moab*, is plain from hence, that *Moſes* only takes Notice of Leave being granted un-

(*m*) Gen. xxxii. 10. compared with Gen. xxxii. 22, 23. (*n*) Num. xxii. 4. (*o*) Ibid. ver. 7.

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to him by the *Moabites (p)* to paſs through the Coaſts of *Ar*; which Coaſts of *Ar* were inhabited by the *Ammonites* as well as the *Moabites*, as appears from the Charge given by *Jehovah* to the *Iſraelites* when they came upon theſe Coaſts: For, ſays *Jehovah* unto *Moſes*, diſtreſs not the *Moabites* (*q*), neither contend with them in Battle; for I will not give thee of their Land for a Poſſeſſion, becauſe I have given *Ar* unto the Children of *Lot* for a Poſſeſſion. Now the Children of *Lot* were *Moab* (*r*) and *Ben-Ammi, who was the Father of the Children of Ammon.* The *Ammonites* therefore were reſerved by this Prohibition, from being diſtreſſed by the *Iſraelites*, as well as the *Moabites*; which appears ſtill plainer, by the ſecond Repetition of this Charge given by *Jehovah* to *Moſes*, according to the Words of *Moſes*, when he ſays *(s)*, The Lord ſpake unto me, ſaying, *Thou art to paſs over through Ar, the Coaſt of Moab, this Day. And when thou comeſt nigh over againſt the Children of Ammon, diſtreſs them not, nor meddle with them; for I will not give thee of the Land of the Children of Ammon any Poſſeſſion, becauſe I have given it unto the Children of Lot for a Poſſeſſion.* Whence it appears, that the Land of *Ar*, was poſſeſſed both by the *Moabites* and *Ammonites.* Which Coaſts of *Ar* begun at the Brook *Zered (t)*, and continued the whole Way from thence by the Side of *Jordan*, and the *Aſphaltic* Lake, even unto the Brook *Jabbock*, for *Jabbock (u) was the Border of the Children of Ammon* whoſe Territories extended Eaſtward as far

(*p*) Deut. ii. 29. (*q*) Ibid. ver. 9. (*r*) Gen. xix. 37, 38.
(*s*) Deut. ii. 17, 18, 19. (*t*) Ib. ver. 13. (*u*) Ib. iii. 16.

as the River *Euphrates:* Which is therefore called *the River of the Children of Ammon*, Num. xxii. 5. For ſo this Verſe ought to be tranſlated. It appears further, that the Land of *Ar*, and Border of *Moab* lay upon the Coaſts of the *Aſphaltick* Sea and the River *Jordan*; becauſe the River *Arnon* emptied itſelf into them, and this River is deſcribed by *Moſes, as going down to the Dwelling of Ar*, and lying *upon the Border of Moab*, and probably ſeparated the ancient and true Boundaries between the Northern Territories of *Moab* and the Southern Territories of *Ammon*. And as the *Iſraelites* are poſitively ſaid to have (*z*) *come by the Eaſt Side of the Land of Moab*; ſo when they were come to the River *Arnon*, they would have continued to have gone along in the Territories of the *Moabites*, or of the *Ammonites*, if *Sihon* King of the *Amorites* had not deprived the *Ammonites (a)* of this Part of the Country of *Ar*, by taking from them *Heſhbon* and all the Villages thereof even unto *Dibon*, and laying them waſte even unto *Nophah*, which reacheth unto *Medeba*. Which was about (*b*) half the Land of the Children of *Ammon*; by a Diviſion made from North to South, that is, by drawing a Line along the Valley at the Back of the Hills *Abarim*, &c. from the Eaſtern End of the River *Jabbock* to *Arnon*. By which means one (*c*) half of the Valley and all the Mountains belonged ſtill to the *Ammonites*, and the other half of the Valley to the Eaſtward belonged to the *Amorites*. And therefore the *Iſraelites* when they had conquered *Sihon*, and taken from him *Ja-*

(*z*) Judg. xi. 18. (*a*) Num. xxi. 26. (*b*) Joſh. xiii. 25. (*c*) Deut. iii. 16. See Joſh. xii. 2.

haz

haz and *Jaazer*, and the City *Heſhbon* even unto *Dibon*, *yet* (*d*) *came not at this Time into the Land of the Children of Ammon, nor unto any Place of the River Jabbock, nor unto the Cities of the Mountains*, which lay on their left Hand, *nor unto whatſoever of Ar*, i. e. whatſoever Cities of *Ar*, *the Lord their God forbid them to meddle with* (*e*). They therefore left *one half of the Valley* (*f*) unmoleſted, that is, *the Border even unto the River Jabbock, the Plain alſo and Jordan, and the Coaſt from Chinnereth even unto the Sea of the Plain, even the Salt Sea, under Aſhdod Piſgah Eaſtward*, WHICH WAS THE BORDER OF THE CHILDREN OF AMMON. Which Words are ſo placed both in the Original, and in all the Verſions as to ſeem to refer only to the River *Jabbock*, but it is manifeſt from the Context that they muſt alſo refer to the reſt of the Quotation, or there will be no poſſible Place of Habitation near the River *Jabbock* left for the Children of *Ammon*.

As therefore the *Iſraelites had not come unto any Place of the River Jabbock* (*g*), it is to be obſerved, that when *they* went to attack *Og* King of *Baſhan* (*h*), *they turned and went up the Way to Baſhan: Gilead*, which belonged unto *Og* King of *Baſhan*, lying to the North of the River *Jabbock*, not far from the River *Jordan*; and the Lake of *Genneſareth*. And as *Jabbock* was the Border of the *Ammonites*, whom the *Iſraelites* were forbidden to diſtreſs; they therefore *turned* from them, to go and attack

(*d*) Deut. ii. 37. (*e*) Ib. ix. 18, 19. (*f*) Deut. iii. 16, 17. Joſh. xii. 2, 3. (*g*) Deut. ii. 37. (*h*) Num. xxi. 33.

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the King of *Baſhan.* And *Og* the King of *Baſhan* came out againſt them, he and all his People to Battle at *Edrei.* (*h*) And they ſmote him till none was left remaining; and they took all his Cities, threeſcore Cities, all the Region of *Argob*, the Kingdom of *Og* in *Baſhan.* All theſe Cities were fenced round with high Walls, Gates, and Bars, beſide unwalled Towns a great many. And they *took at that Time out of the Hand of the two Kings of the Amorites*, (i. e. from *Og* and *Sihon*) *all the Land*, that was in their Poſſeſſion (*i*), *on this Side Jordan from the River of Arnon unto Mount Hermon. All the Cities of the Plain*, or of the Valley, from *Arnon* to Mount *Gilead*, *and all Gilead*, *and all Baſhan*, *unto Shalchah and Edrei*, *Cities of the Kingdom of Og in Baſhan.*

AND now (*k*) the Children of *Reuben* (*l*), and the Children of *Gad* (*m*), *and the half Tribe of Manaſſeh*, Deut. ii. 13. Num. xxxii. 33. having a very great Multitude of Cattle, when they ſaw the Land of *Jazer*,

(*h*) Deut. iii. 3, *&c.* (*i*) So is Joſh. xi. 22. to be underſtood.

(*k*) *Joſephus* places this Tranſaction after the Conqueſt of *Moab* and *Midian*, but I think it more natural to place it here immediately after the Conqueſt of that Country, as it is placed both in the Books of *Numbers* and *Deuteronomy*, rather than to leave this Country quite unpoſſeſſed by the *Iſraelites*, and to ſuppoſe the Tribes of *Reuben*, *Gad*, and *Menaſſeh* returning by themſelves to leave their Wives and Children in the walled Towns; *becauſe of the Inhabitants of the Land*, Num. xxxii. 17. (*l*) Num. xxxii. 1. Deut. iii. 12.

(*m*) Theſe Words are inſerted in the *Samaritan* Pentateuch, and ought manifeſtly to have been in the *Hebrew* Copy.

and of *Gilead* that the Place was a Place for Cattle, they ſpake *unto Moſes and to Eleazar, the Prieſt, and unto the Princes of the Congregation*, ſaying, If we have found Grace in (*n*) *thy* Sight, let this Land be given unto thy Servants for a Poſſeſſion. And *Moſes* ſaid, Shall your Brethren go to War, and you ſit here? And they came near and ſaid, We will build Sheepfolds for our Cattle, and Cities for our little Ones; but we ourſelves will go ready armed before the Children of *Iſrael*, until we have brought them into their Place: And our little ones ſhall dwell in the fenced Cities, *becauſe of the Inhabitants of the Land*, Num. xxxii. 17. Which plainly ſhews, that all the Inhabitants were not quite extirpated; and of Conſequence what Allowance is to be made for the Strength of the Eaſtern Method of Speaking, when it is ſaid, as it was of this very Country: *And we utterly deſtroyed them, as we did unto Sihon King of Heſhbon, utterly deſtroying the Men, Women and Children of every City*, Deut. ii. 24. iii. 36. And they further ſaid, We will not return unto our Houſes, until the Children of *Iſrael* have inherited every Man his Inheritance. And *Moſes* ſaid unto them, If ye will do this Thing, if ye will go armed before *Jehovah* to War, then this Land ſhall be your Poſſeſſion. And they ſaid, Thy Servants will do as my Lord commandeth. So concerning them *Moſes* and *Eleazar* the Prieſt, and *Joſhua* the Son of *Nun*, and the chief Fathers of the Tribes of the Children of *Iſrael* commanded, or

(*n*) This Diſcourſe though ſpoken to *Moſes* and *Eleazar*, and the Congregation of the Princes, is directed to *Moſes* as Preſident of the Aſſembly.

decreed,

decreed, That they might have their Requeſt. For ſo this Verſe ought to be tranſlated, and not, *So concerning them Moſes commanded Eleazar, &c.* as in our Tranſlation, *Num.* xxxii. 28. For the Application was made not to *Moſes* only, but unto *Moſes*, and unto *Eleazar*, and unto the Princes of the Congregation, *ver.* 2. And in general, it is to be obſerved, that *Moſes* is ſaid to have done, and commanded many Things, which were done and commanded by the Aſſembly of the Congregation, becauſe he was the Preſident, or principal Perſon; as for Example, it is ſaid after this, *ver.* 33, that *Moſes* gave unto the Children of *Gad*, and to the Children of *Reuben*, &c. the Kingdom of *Sihon* King of the *Amorites*, &c.

AND becauſe the Children of *Machir* (*o*) the Son of *Manaſſeh* had gone up againſt *Gilead* and taken it, and diſpoſſed the *Amorite* that was in it; *Moſes* gave *half Gilead* (*p*) *and all Baſhan, unto Machir the Son of Manaſſeh and he dwelt therein*; that is, he gave it unto the Children of *Machir*; for *Machir* having had Children born to him before the Death of *Joſeph* (*q*) muſt have been dead long ago: But in the Eaſtern Stile it is very

(*o*) Num. xxxii. 39. (*p*) Deut. iii. 12, 13. Joſh. xiii. 31. *Moſes* ſays nevertheleſs that he gave *Gilead* to *Machir*, the Son of *Menaſſeh*, Deut. iii. 15. Num. xxxii. 39. And *Joſhua* ſays, that *Moſes* gave *all the Cities of Gilead to the Children of Gad*, Joſh. xiii. 25. that is, all the Cities of their Half of *Gilead*. For he poſitively ſays, *ver.* 31. that half *Gilead* was given to *Machir* the Son of *Menaſſeh*. Which ſhews however with what a Latitude theſe Expreſſions are to be interpreted. (*q*) Gen. l. 23.

common to expreſs the Poſterity of any Perſon under the Denomination of the Perſon himſelf, as *Iſrael* is in numberleſs Places put for *the Iſraelites*. And becauſe *Jair*, (*q*) the Son of *Manaſſeh*, had been inſtrumental in taking the Region of *Argob* (*r*) and the Towns thereof, therefore *Moſes* gave the Region of *Argob* in *Baſhan*, and the Towns thereof, threeſcore great Cities with Walls, and brazen Bars to the Children of *Jair*, and he called them after his own Name *Baſhan-Havoth-Jair*, that is, the Villages of *Jair* in *Baſhan*.

THEN *Moſes* returned back again and *pitched at Dibon-Gad* (*s*), on the Northern Border (*t*) of the Territories of *Sihon* King of the *Amorites*; and diſtributed the reſt of the conquered Lands among the *Gadites* and the *Reubenites*. And put the *Gadites* in Poſſeſſion of the other Half of *Gilead* (*u*), from *Ramath Mizpeh* (*x*) or *Ramath-Gilead* and *Mahanaim*, where *Jacob* wreſtled with the Angel, unto the Border of *Debir*, and unto the Edge of the Sea of *Chinnereth*, *on the other Side of Jordan Eaſtward* (*y*). And in the Country of *Sihon*

(*q*) *Jair* was the Son of *Segub*, the Son of *Gilead*, the Son of *Machir*, the Son of *Manaſſeh*, 1 Chron. ii. 21, 22.

(*r*) Num. xxxii. 41. Deut. iii. 14. Joſh. xiii. 30. 1 Kings iv. 13; 1 Chron. ii. 21, 22. (*s*) Num. xxxiii. 45.

(*t*) See Num. xxi. 30. where the Territories of *Sihon* are ſaid to extend from *Heſhbon* even unto *Dibon*. (*u*) Deut. iii. 12.

(*x*) Joſh. xiii. 26, 30; xxi. 38. Gen. xxxi. 48, 49.

(*y*) Joſh. xiii. 27. where it ſhould be remarked, that the Book of *Joſhua* was written on the Weſt Side of *Jordan*.

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the *Amorite*, he gave them *Dibon* (*y*), thence probably called *Dibon-Gad*, to diſtinguiſh it from another *Dibon* given to the *Reubenites* (*z*), and *Ataroth* and *Aroer*, (not *Aroer* upon *Arnon*, as mentioned *Deut.* ii. 36. for that belonged to the Tribe of *Reuben*; but *Aroer* that was before *Rabbath*, as mentioned *Joſh.* xiii. 25. and *Atroth* and *Shophan* and *Jaazer*, and *Jogbehah*, and *Beth-nimrah*, and *Bethharan*, fenced Cities, which they repaired afterwards and rebuilt.

THEN *Moſes removed from Dibon-Gad and encamped in Almon-Diblathaim* (*a*), or *Diblah on the Edge of the Wilderneſs* (*b*). And put the *Reubenites* in Poſſeſſion of *Heſhbon*, and *Elealch*, and *Kirjathaim*, and *Nebo*, and *Baalmeon*, and *Shibmah*, &c. even unto *Aroer* on the Banks of the River *Arnon* (*c*).

AND from *Almon-Diblathaim*, or *Diblath*, which was on the Edge of the Wilderneſs of *Kedemoth* (*d*), and probably not far from *Beer*, where the *Iſraelites* had been in want of Water at their firſt coming into the Land of *Sihon* King of the *Amorites*; *they went to Mattanah*; *And from Mattanah to Nahaliel*; *and from Nahaliel to Bamoth*, ſituated *in* that Part of *the Valley*, which was *in*

(*y*) Num. xxxii. 34. (*z*) Joſh. xiii. 15, 17.
(*a*) Num. xxxiii. 46. (*b*) Ezek. xi. 14.
(*c*) Joſh. xiii. 15. (*d*) See Deut. ii. 26. Joſh. xiii. 18. xxi. 37.

the

the Country of Moab (*e*). Into which they entered peaceably (*f*) by Permiſſion of the *Moabites*, going along the King's High-way, paying for what they ſhould eat, and what they ſhould drink. *And from Bamoth in the Valley, that is in the Country of Moab*, they went *to the Top of Piſgah that looketh towards Jeſhimon*, or the Wilderneſs. From whence they *ſet forward and pitched in the Plains of Moab on this Side Jordan by Jericho* (*g*).

Now during theſe Tranſactions, (*h*) *Balak* the Son of *Zippor* being (*i*) King of the *Moabites* and *Midianites*, and *Ammonites*, at that Time; when he ſaw all that *Iſrael* had done to the *Amorites*, he was ſore afraid of the People, becauſe they were many. And having a Deſign to make *War* againſt them, *Joſh.* xxiv. 9. he ſaid unto the Elders of *Moab*, and the Elders of *Midian*, Now ſhall this Company lick up all that are round about us, as the Ox licketh up the Graſs of the Field. He ſent Meſſengers therefore to *Balaam* the Son of *Beor* to *Pethor* in *Meſopotamia* (*k*), ſaying, Behold there is a People come out from *Egypt*, they cover the Face of the Earth,

(*e*) Num. xxi. 18, 19, 20. (*f*) Deut. ii. 29. (*g*) Num. xxii. 1. xxxiii. 48, 49. (*h*) Ibid. xxii. 1, &c.

(*i*) Hence theſe People are indifferently called either *Moabites* or *Midianites*, or *Ammonites*, in the Remainder of the Books of *Moſes*. But as the *Moabites* were the moſt powerful of the three *Balak* is called here King of the *Moabites* only: And as it occaſions Confuſion ſometimes to call them *Moabites*, ſometimes *Midianites*, and ſometimes *Ammonites*, I ſhall for the future call them only *Moabites*.

(*k*) Deut. xxiii. 4.

and

and they abide *over againſt me (l)*. Come now therefore I pray thee, and curſe me this People. And the Elders of *Moab*, and the Elders of *Midian* departed, with the Rewards of Divination in their Hand. And they came unto *Balaam*, and ſpake unto him the Words of *Balak*. And he ſaid unto them, Lodge here this Night, and I will bring you Word as *Jehovah* ſhall ſpeak unto me. And *God* (*m*) came unto *Balaam*, and ſaid unto him, Thou ſhalt not curſe the People: for they are bleſſed. And the Princes of *Moab* roſe up, and they went unto *Balak*, and ſaid, *Balaam* refuſeth to go with us. And *Balak* ſent yet again Princes, more and more honourable than they. And they came to *Balaam*; and he ſaid unto the Servants of *Balak* (*n*), If *Balak* would give me his Houſe full of Silver and Gold, I cannot go beyond the Word of *Jehovah my God*, to do leſs or more. Now therefore I pray you tarry here this Night, that I may know what *Jehovah* will ſay unto me more. And God came unto *Balaam* at Night, and ſaid unto him (*o*), IF *the Men come to call thee*, riſe up and go with them; but

(*l*) Hence it appears, that this Meſſage was ſent before *Iſrael* had actually entered the Territories of *Moab*, probably while they were in the Territories of the *Amorites*, Eaſt of *Piſgah*, after the Battle of *Jahaz*. (*m*) See Remarks, Part I. p. 250.

(*n*) Here theſe Elders, both *Moabites* and *Midianites*, theſe more honourable Princes are called the Servants of *Balak*. They are alſo called Kings, *Num.* xxxi. 8. (*o*) *Hebrew* אם which may be render'd, *Seeing that the Men are come*; as it is in the *Syriack* Verſion. See Exod. xx. 25. Num. xxxvi. 4. 1 Sam. xv. 17. Amos vii. and ſo the *Greek* Particle Ει is to be underſtood, Mat. vi. 22. Luke xi. 34. Bnt in this Place I think it ſhould be render'd IF.

yet the Word which I ſay unto thee, that ſhalt thou do. And *Balaam* roſe up in the Morning, and ſaddled his Aſs, and went with the Princes of *Moab*. And God's Anger was kindled *becauſe he went*; that is, becauſe he went of himſelf, poſſibly without waiting to know whether the Princes of *Moab* would *come up to call him*; but certainly with an ardent Deſire to gratify *Balak*, and to curſe the Children of *Iſrael* if poſſible. And therefore when he came to *Balak*, it appears, that he tried all the Tricks he was Maſter of, to find out ſome *Divination againſt Iſrael*. For it is to be obſerved, that the Princes of *Moab* the firſt Time they came, brought only a Preſent, *the Rewards of Divination*: But now they came and proffered him great Preferment, *to promote him to very great Honour*; ſo that *Balaam* ſeems to have been overhaſty to go with them; and therefore alſo he was withſtood by the Angel, and had his Charge renewed of ſpeaking nothing but as directed, *ver.* 25.

AND the *Angel of Jehovah* ſtood in the Way, for an Adverſary againſt him. And when the Aſs ſaw the Angel of *Jehovah*, ſhe fell down under *Balaam*: And *Balaam*'s Anger was kindled, and he ſmote the Aſs with a Staff. And *Jehovah* (*p*) opened the Mouth of the Aſs, and ſhe (*q*) ſaid unto *Balaam*, What have I done unto thee, that thou haſt ſmitten me theſe three Times? Then

(*p*) Here the Angel of *Jehovah* is called *Jehovah*. (*q*) God may as well ſpeak out of the Mouth of an Aſs to *Balaam*, as out of a Cloud, or out of a fiery Buſh to *Moſes*; or out of Fire to the People of *Iſrael*, Deut. iv. 12.

Jehovah

Jehovah opened the Eyes of *Balaam*, and he ſaw the Angel of *Jehovah* ſtanding in the Way, and his Sword drawn in his Hand; and he bowed down his Head and fell flat on his Face, and ſaid unto the Angel of *Jehovah*, I have ſinned; for I knew not that thou ſtoodeſt in the Way againſt me; *Now therefore if it diſpleaſe thee, I will get me back again.* From which Expreſſion, it ſeems reaſonable to think, that *Balaam* was conſcious to himſelf of having been too officious in going with the Princes of *Moab*; and that he *roſe* in the Morning without being *called*, or ſollicited to go along with them. And the Angel of *Jehovah* ſaid unto *Balaam*, Go with the Men; but only the Word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So *Balaam* went with the Princes of *Balak*. And when *Balak* heard that *Balaam* was come, he went out to meet him, unto a City of *Moab*, which is in the Border of *Arnon*, *in the utmoſt Coaſt*, that is, of the Kingdom of *Moab*. And *Balak* ſaid unto *Balaam*, Did I not earneſtly ſend unto thee to call thee? wherefore cameſt thou not unto me? Am not I able to promote thee to Honour? And *Balaam* ſaid, Lo, I am come unto thee, *have I now any Power* at all to ſay any Thing? the Word that *God putteth in my Mouth*, that ſhall I ſpeak.

AND it came to paſs on the Morrow that *Balak* took *Balaam*, and carried him up into the high Places of *Peor*, that thence he might ſee the utmoſt Part of the People. And *Balaam* (*r*) ſaid unto *Balak*, Build me here ſeven

(*r*) Num. xxiii. 1, &c.

Altars; and ſtand by thy Burnt-offering, and *I will go*: peradventure *Jehovah* will come to meet me; and whatſoever he ſheweth me, I will tell thee. And he *went* to an high Place, or as the Original properly ſignifies, he went ſolitary, or by himſelf: Where it is to be obſerved, that *Balaam* retired by himſelf, to try his Enchantments; *Chap.* xxiv. 1. But God, or the Angel of God, which had before ſpoken unto him, met *Balaam*, and *Jehovah put a Word in his Mouth*, and ſaid, Return unto *Balak*, and thus ſhalt thou ſpeak. And he returned and took up his Parable, and ſaid, How ſhall I curſe, whom God hath not curſed? Or, How ſhall I defy, whom God hath not defied? *&c.* And *Balak* ſaid unto *Balaam*, what haſt thou done unto me? I took thee to curſe mine Enemies, and behold thou haſt bleſſed them. And he anſwered and ſaid, Muſt I not take heed to ſpeak that which *Jehovah hath put in my Mouth?* And *Balak* ſaid unto him, Come I pray thee with me unto another Place, from whence thou mayeſt ſee them; *thou ſhalt ſee but the outmoſt Part of them, and thou ſhalt not ſee them all*; and curſe me them from thence. And he brought him into the Field of *Zophim*, to the Top of *Piſgah* (*s*). And he ſaid unto *Balak*, Stay here by the Burnt-offering, while I meet *Jehovah* yonder. And *Jehovah* met *Balaam*, and put a Word in his Mouth, and ſaid, Go again

(*s*) This ſhews that the *Iſraelites* were not then in the Valley of *Moab* near *Jordan*, but in the Valley on the Eaſt of Mount *Abarim* or *Nebo*, becauſe this being the Place where *Moſes* was brought to have a View of the Land of *Canaan*, Deut. xxxiv. 1. muſt of Courſe have fully overlook'd the Valley of *Moab* by *Jordan* near *Jericho*.

unto

unto *Balak*, and ſay thus. And he took up his Parable, and ſaid, Behold I have received Commandment to bleſs; and he hath bleſſed, and I cannot reverſe it. *He will not behold Trouble in Jacob, or Affliction in Iſrael.* Surely there is no Enchantment againſt *Jacob*, neither is any Divination *that will take Place* againſt *Iſrael.* Our Tranſlation renders theſe Words thus: He *hath* not beheld Iniquity in *Jacob*, neither *hath* he ſeen Perverſeneſs in *Iſrael:* Which was undoubtedly not true. See *Exod.* xxxii. 9. But the *Septuagint* renders it more properly. Οὐχ ἔσαι μόχθος ἐν Ἰακωβ, οὐδὲ ὀφγήσεσαι πόνος ἐν Ἰσραήλ. Since the original Word און, which we tranſlate *Iniquity* ſignifies *Trouble*, as well as *Iniquity*. And the Word עמל, which we render *Perverſeneſs*, undoubtedly ſignifies *Labour* and *Trouble*, being derived from the Verb עמל, which *Buxtorf* renders *Laboravit, Moleſtia affecit*, &c.

AND *Balak* ſaid, Neither curſe them at all, nor bleſs them at all. But *Balaam* anſwered and ſaid, Told not I thee, ſaying, all that *Jehovah* ſpeaketh, that I muſt do? And *Balak* ſaid, Come I pray thee, I will bring thee unto another Place; peradventure it will pleaſe God, that thou mayeſt curſe them me from thence. And *Balak* brought *Balaam* to the Top of *Peor*, that looketh towards *Jeſhimon*, or the *Wilderneſs*; for ſo it is rendered in all the Verſions, *Syriack*, *Arabick* and *Samaritan*; and not *Jeſhimon* as in the *Engliſh*. Which alſo ſhews that the *Iſraelites* were encamped on the Eaſt of the Mountains of *Moab*, during this Tranſaction, the *Wilderneſs*

of Kedemoth, lying Eaſtward, *Numb.* xxi. 11. *Deut.* ii. 26.

AND when *Balaam* (*t*) ſaw that it pleaſed *Jehovah* to bleſs *Iſrael*, he went not out as at other Times, to ſeek for *Enchantments*, but he ſet his Face towards the Wilderneſs, and ſaw *Iſrael* abiding in his Tents; and the Spirit of God came upon him; and he fell into a Trance and ſaw a Viſion. And when he was recovered, he took up his Parable, and ſaid, *Balaam* the Son of *Beor* hath ſaid, and the Man (*u*) *whoſe Eyes were ſhut*, that is, in a Trance or Viſion, but are now open, hath ſaid, He hath ſaid, which heard the Words of God, which ſaw the Viſion of the Almighty falling *into a Trance*, but having his Eyes open: How goodly are thy Tents, O *Jacob*, &c. Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee. Then *Balaam* (*x*) being divinely inſpired, took up his Parable and ſaid, *I ſhall ſee him, but not now; I ſhall behold him but not nigh; there* (*y*)

(*t*) Num. xxiv. 1. (*u*) So in the *Hebrew*, but in the *Engliſh* Tranſlation it is, *Whoſe Eyes are open*, Num. xxiv. 15.

(*x*) Num. xxiv. 17. (*y*) Heb. *Is come.* It being common in the prophetic Stile to expreſs future Things as already in Being; becauſe the Prophet ſaw them as at that Inſtant in View. Thus the *Sybil* Propheteſs in *Virgil* ſpeaking of future Times, ſays:

——— *Bella, horrida Bella,*
Et Tyberim multo ſpumantem ſanguine cerno.
Virg. Æn. 6. l. 86.

And it ſhould be remarked, that *Balaam* is repreſented as having *ſeen this in a Viſion*, Num. xxiv. 16.

SHALL

SHALL COME *a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the Corners* (or (*y*) Princes) *of Moab, and deſtroy all the Children of* SETH. Which Prophecy is generally underſtood to refer immediately to ſome one Perſon of the Seed of *Jacob*, who ſhould in Proceſs of Time be a great Conqueror; and mediately or myſtically to refer to the *Meſſiah*, who was to be of the Seed of that Conqueror, and ſhould reclaim thoſe Countries here mentioned, to the Worſhip of the true God, by deſtroying and rooting out Idolatry. And therefore in the Targum of *Onkelos*, this Paſſage is rendered thus: *There ſhall come a King out of Jacob; and Chriſt ſhall be anointed in Iſrael*, &c. But as it is not the Deſign of theſe Papers to enter into the Explanation of theſe Prophecies; or the Application of them to the Event; I ſhall at preſent conſider this Paſſage, no further than to enquire what is meant by that Part of the Prophecy which ſays, *And ſhall deſtroy all the Children of* SETH. The Generality of Commentators, following the Targum of *Onkelos*, have interpreted this of *all Mankind*, ſuppoſing *Seth* the Son of *Adam* to be put for *Adam*. But I cannot help thinking this Interpretation to be exceeding flat; becauſe the Prophet is in this Paſſage particularizing ſeveral Places which bordered on the Land of *Canaan*, and in particular mentions *Moab*, *Edom*, and *Seir*. And therefore as this Expreſſion is no where elſe to be met with in the whole Scriptures, *R. Nathan* (*z*) ſuppoſes *Seth* to be the Name of ſome re-

(*y*) As it is in the Margin of our Bible. (*z*) Druſius in loc.

markable

markable City in the Country of the *Moabites* פוּעַ *Grotius* (*a*) ſuppoſes it to be the Name of ſome *Moabite* Prince. But in my Opinion it is the *Egyptians*, that are meant by *the Children of Seth*; who as well as the *Moabites, and Edomites* bordered alſo on the Land of *Canaan: Sethos* or *Seth* being probably at the Time of this Prophecy the reigning King in *Egypt*. For (*b*) according to *Manetho*, *Moſes* was expelled *Egypt* in the Life-time of *Amenophis*, the Father of *Sethos*, when *Sethos* was eighteen Years of Age; which *Sethos*, or *Seth*, was known by the Names of *Rameſes* or *Egyptus*, as well as that of *Sethos*. It is alſo manifeſt, that *Sethos* had a Brother whoſe Name was *Danaus*, and that theſe two Brothers, who were Princes in the *Upper Egypt*, quarrelled about the Throne; and that *Egyptus* or *Sethos* getting the better of his Brother *Danaus* obliged him, together with his Uncle *Lynceus*, to fly into *Greece*. Now as theſe Perſons had no Way of getting at the *Mediterranean* Sea, but by going through the *Lower Egypt*, it is probable that *Danaus* firſt fled from his Brother for Protection to *Acherres*, who lived at *Zoan* in the *Lower Egypt*; which Kingdom having been greatly weakened by the immenſe Loſs of Troops and Chariots and Horſes which they had lately ſuffered in the Red Sea, when *Cenchres* was drowned; *Acherres* was not able to ſupport *Danaus* againſt the conquering Army of *Sethos*, who having purſued him thus far and obliged him to quit that Kingdom; probably took the Advantage of the Weakneſs of *Acherres* to ſeize upon this Kingdom; and

(*a*) Grot. in loc. (*b*) See Part I. p. 285.

united

united the *Upper* and *Lower Egypt* under one Dominion, and communicated the Name of *Egypt*, to both thoſe Kingdoms of the *Upper* and *Lower Egypt*, which before were known by the diſtinct Names of *Chamia* and *Meſtre*, by which alſo they are called by the *Arabians* to this Day, when ſpoken of ſeperately, but have ever ſince this Conqueſt, when ſpoken of together, been generallly called by the Name of the Kingdom of *Egyptus*, or *Egypt*. Which when *Egyptus* had effected, and had repeopled the City of *Rameſes* that had been deſerted by the *Iſraelites*, with a Colony of his own People from the *Upper Egypt*, he might thence obtain the additional Title of *Egyptus Rameſes*. And as the Word *Seth* according to *Plutarch* (*c*) ſignifies *the Power that overturns all Things, or that overleaps all Bounds*. He might alſo have obtained that Name on Account of this very Tranſaction. And as this Prophecy of *Balaam* was delivered about forty Years after the Deſtruction of the *Egyptians* in the Red Sea, here was full Time for this Revolution to have taken Effect, and for the Report of this Tranſaction to have reached the neighbouring Kingdoms of *Paleſtine* and *Meſopotamia*. And as *Egyptus* was undoubtedly known by the Name of *Sethos*, or *Seth*, as well as of *Egyptus*, I am inclined to think it is the *Egyptians* that are here meant in this Prophecy of *Balaam*, by *the Children of Seth*. And I am confirmed in this Opinion by a Prophecy in the Book of *Iſaiah* (*d*) relating to the Days of the *Meſſiah*, in which among

(*c*) Plutar. de Iſid. & Oſir. ſ. 49. (*d*) Iſa. xv. 1, &c. xviii. 1, &c. xix. 1, &c. xxi. 11.

other

other Places, that ſhall be affected thereby, with regard to the Deſtruction of their Idolatry, that Prophet particularly ſpecifies the Kingdom of *Egypt*, as well as the Kingdoms of *Moab*, and *Edom*.

AND *Balak*'s Anger was kindled, and he ſmote his Hands together, and ſaid unto *Balaam*, I thought to promote thee unto great Honour, but lo, *Jehovah* hath kept thee back from Honour. And *Balaam* roſe up and returned to his Place; and *Balak* alſo went his Way. Not that *Balaam* returned then to *Meſopotamia*, but that he and *Balak* parted only at preſent; for he never reached Home, but abode among the *Moabites*, and in order to engratiate himſelf with the King, and acquire Honour he gave them this Advice, that if he had a Mind to deſtroy the *Iſraelites*, he ſhould not attempt it by open Force, but by ſeducing them to Idolatry and Fornication, which would incenſe *Jehovah* againſt them, and deprive them of the Protection of their God. Which Advice the *Moabites* having purſued, did indeed excite the Anger of God againſt thoſe *Iſraelites* that were guilty; but much more againſt the *Moabites* who had enveighled them; and therefore he afterwards ordered *Moſes* to extirpate them.

IT is plain from this whole Story that *Balaam* was a Diviner, and received *the Rewards of Divination*, or divined for Hire *(c)*: And it appears from this Part of the Story, that even when *Jehovah* ſent his Angel to ſpeak with him, that he was too ſollicitous to recommend him-

(c) See 2 Pet. ii. 15. Jude 11.

ſelf

ſelf to the Favour of *Balak*, and when he came to *Balak*, pretended to acquire his Information by the Virtue of ſome Enchantments, that he made uſe of. And I make no doubt that he tried all the Art he was Maſter of, to comply with the Deſires of the King of *Moab*; but God was too ſtrong for him: And therefore he was forced to cry out; that there was no Enchantment againſt *Jacob*, nor Method of Divination that would take Place againſt *Iſrael* (*f*). And it appears plainly from the whole Purport of this Part of the Hiſtory of *Moſes*; that the Reaſon why Almighty God was pleaſed to interfere ſo much in this Tranſaction between the King of *Moab* and *Balaam*, was becauſe he had a Mind to preſerve the *Moabites* from Deſtruction: He had before declared to *Moſes*, and the Children of *Iſrael*, that he did not intend to give them any Part of the Land of *Moab* for a Poſſeſſion, and therefore he abſolutely prohibited them from contending with them in Battle; *Deut.* ii. 9, 19. And to keep *Balak* and the People of *Moab* quiet from moleſting the *Iſraelites*, he ſeems to have taken this Opportunity of informing them of his Deſigns, in Favour of the *Iſraelites* by one of their own Diviners whom they put the greateſt Confidence in; and therefore alſo in the End of *Balak*'s Prophecy, which he makes by Inſpiration from God, he concludes with mentioning the ſad *Cataſtrophe* which was to happen to the *Amalekites*, who being *the firſt of the Nations*, that took Arms againſt the *Iſraelites* (*g*), *his latter End ſhould be that he periſh for*

(*f*) See Num. xxiii. 23. and the Notes thereon in Part I. p. 250.
(*g*) 1 Sam. xv. 2.

ever (*b*). Which indeed ſeems to have quieted the *Moabites*, as to taking up Arms againſt *Iſrael*; but not againſt endeavouring their Deſtruction by ſeducing them *to eat Things ſacrificed unto Idols, and to commit Fornication*; according to the private, but pernicious Advice; that was given them by *Balaam*, Rev. ii. 14. Numb. xxxi. 16.

AND *Iſrael* (*i*) abode in *Shittim* and the People began to commit Whoredom with the Daughters of *Moab*: and they called the People to the Sacrifices of their Gods: And the People did eat of their Sacrifices and bowed down to their Gods; and *Iſrael* joined himſelf unto *Baal-Peor*. The *Pſalmiſt* (*k*) ſays, that they eat the Sacrifices of מתים *Metim*, which our Tranſlation with that of the *Samaritan*, *Arabic*, *Syriac*, &c. renders, *The Sacrifices of the Dead*. Whereas I am inclined to think it ſhould be rendered, *They ate the Sacrifices of Harlots*. For though the beſt Commentators ſuppoſe this to allude to their worſhipping of dead Heroes; yet I cannot agree therewith, becauſe I do not apprehend that the deifying of dead Heroes was yet brought into Practice. The *Aborigines Egyptians*, according to *Herodotus* (*l*) never worſhipped dead Men. The *Romans* were not yet in Being: And it is very remarkable, that when *Romulus* (*m*) firſt inſtituted his Religion in *Rome*, that he prohibited the Uſe of any Images whatſoever in Temples. And among the *Grecians* the worſhipping of

(*b*) Num. xxiv. 20. (*i*) Num. xxv. 1. (*k*) Pſal. cvi. 28.
(*l*) Herod. Euterpe. (*m*) Euſeb. Præp. p. 78, 410.

deified

deified Heroes was not introduced till the Time of *Orpheus*, at the ſooneſt, who lived but two Generations before the War of *Troy*, and his Plan was not reduced into Form till about the Time of *Heſiod* and *Homer*; and therefore *Herodotus* ſays (*n*), that he is of Opinion, that *Heſiod* and *Homer*, who lived not above four hundred Years before his Time were the Perſons who introduced the Genealogy of the Gods among the *Grecians*, impoſed Names upon each, aſſigned their Functions and Honours, and clothed them in their ſeveral Forms. It is certain, that at this Time the *Moabites* worſhipped the God *Moloch*, 1 Kings xi. 7. and *Chemoſh*, Num. xxi. 29. as well as *Baal-Peor*. But the beſt Criticks (*o*) ſuppoſe theſe two Gods *Moloch* and *Chemoſh* to be only Emblems of the Sun. It is moſt probable, that the Sun, the Moon, the Planets, the Heavens, and the Earth were the firſt Objects of Idolatry: To which we may add this of *Baal-Peor*, which they worſhipped not as the Repreſentative of any particular Perſon, but as being the Emblem of Fertility (*p*) and Generation; as his Name ſufficiently denotes, which literally tranſlated ſignifies the *Naked God*. And therefore *Moſes* obſerves, that as ſoon as the *Iſraelites* joined themſelves to *Baal-Peor*, they began to com-

(*n*) Herod. Euter. See alſo Euſeb. Præp p. 59. (*o*) See Selden. de Diis Syriis. Spencer. de Leg. Heb. l. 2. c. 10. Voſſius de Origine & Progreſſu Idol. l. 2. c. 5. And Calmet's Diſſertation on *Moloch* and *Chemoſh* prefixed to his Commentaries on *Numbers* and *Leviticus*. (*p*) *Euſebius* ſays, that this alſo was the Reaſon of worſhipping the *Phallus* among the *Greeks* and *Romans*. Euſeb. Præp. p. 50, 54.

mit Whoredom with the Daughters of *Moab*. And the Prophet *Iſaiah*, ſpeaking of this Defection of the *Iſraelites*, ſays, they went to *Baal-Peor*, and ſeperated themſelves to that *Shame*; *and their Abominations were as they loved* (*q*). And as *Moſes* poſitively declares, that the Women of the *Moabites* cauſed the Children of *Iſrael* through the Counſel of *Balaam*, to commit Treſpaſs againſt *Jehovah* in the Matter of *Peor* (*r*). And as St. *John* in the Book of *Revelations* (*s*) declares, that this Stumbling-block which *Balak* caſt before the *Iſraelites*, by the Advice of *Balaam*, conſiſted in eating Things ſacrificed to Idols, and committing Fornication. Therefore I ſhould apprehend, that this Word מתים ſhould rather be derived from מתה which ſignifies the ſame with the *Latin* Word *Homo*, a *Man*, or *Woman*, than from מות which ſignifies *to die*. And that this Expreſſion of the *Pſalmiſt* is equivalent to that of the Prophet *Hoſea*, when he ſays, they *ſeperated themſelves with Whores, and ſacrifice with Harlots*, Hoſ. iv. 14.

AND *Jehovah* ſaid unto *Moſes* (*t*), Take the Chiefs of the People, and call an Aſſembly, and hang up *the Offenders* before *Jehovah*, againſt, or in the Face of the Sun, that the fierce Anger of *Jehovah* may be turned away from *Iſrael*. Our Tranſlation renders this Verſion thus: *Take the Heads of the People, and hang them up before the Lord againſt the Sun*. Which is ſticking too literally to the Words of the *Hebrew*, becauſe the Expreſſion of *Heads* is very ambiguous. But the Targum of *Onkelos*, explains

(*q*) Hoſ. ix. 10. (*r*) Num. xxxi. 16. (*s*) Rev. ii. 14.
(*t*) Num. xxv. 4.

explains it as above, which Interpretation is fully confirmed by the following Verſe. And *Moſes* ſaid unto the Judges, (that is, the Chiefs or Heads of the Tribes, whom he had aſſembled), Slay every one his Men that were joyned to *Baal-Peor*. Which when they had accordingly done; while they were weeping before the Door of the Congregation, behold one of the Children of *Iſrael* came and brought unto his Brethren a *Moabitiſh* Woman in the Sight of *Moſes*, and in the Sight of all the Congregation of the Children of *Iſrael*; and when *Phineas* the Son of *Eleazar* the Prieſt ſaw it, he roſe up from amongſt the Congregation, and took a Javelin in his Hand; and he went after the Man of *Iſrael* into the Tent, and thruſt both of them through. And the *Slaughter* (*t*) was ſtayed from among the Children of *Iſrael*; all the Men, that followed *Baal-Peor*, having been deſtroyed from among them. *Deut.* iv. 3. Our Tranſlation renders this Part of the Verſe, So the *Plague* was ſtayed from the Children of *Iſrael*. But there was no Mention before of any *Plague*. The Offenders indeed were ordered to be put to Death, to be ſlain, by the Judges, or Magiſtrates, *ver.* 5. But the Word which in the *Engliſh* Verſion is rendered a *Plague*, may as well be rendered either *Slaughter*, or any other Kind of Deſtruction; being derived from the Verb נגף which is tranſlated by *Buxtorf*, *Cecidit*, *Percuſſit*, *Verberavit*, *Plaga affecit*, *item Offendit*, *Impegit*: And is uſed by *Moſes* to denote all thoſe various Kinds of Vexations, and Deſtructions with which God plagued the *Iſraelites*,

(*t*) Num. xxv. 8.

Exod.

Exod. ix. 14. And in 2 *Sam.* xvii. 9. this very Word is tranſlated *Slaughter*; as it ſhould have been in the Verſe before us.

AND (*u*) they that died in or by the *Slaughter* were twenty and four thouſand. Whereas St. *Paul* (*x*) makes them but twenty and three Thouſand, which muſt be a Miſtake in one of the Tranſcripts: And ſeems to be in that of the New Teſtament, becauſe the *Septuagint* Verſion, which is generally quoted by St. *Paul* agrees with the *Hebrew*. And it came to paſs *after the Slaughter* that *Jehovah* (*y*) ſpake unto *Moſes*, and unto *Eleazar* the Prieſt ſaying, Take the Sum of all the Congregation of the Children of *Iſrael*, from twenty Years old and upwards, all that are able to go to War. And when they were numbred they were found to amount to ſix hundred and one thouſand ſeven hundred and thirty.

AND *Jehovah* (*z*) ſpake unto *Moſes*, ſaying, Unto theſe ſhall the Land be divided for an Inheritance, according to the Number of Names: To many thou ſhalt give the more Inheritance, and to few thou ſhalt give the leſs Inheritance. Notwithſtanding the Land ſhall be divided by Lot; according to the Names of the Tribes of their Fathers, they ſhall inherit. And theſe ſhall be your Borders. Your South Border ſhall be from the Shore of the Salt Sea, from the Bay that looketh South-Eaſt-ward (*a*) to *Maaleh-acrabbim*, or the Aſcent of *Acrabbim*,

(*u*) Num. xxv. 9. (*x*) 1 Cor. x. 8. (*y*) Num. xxvi. 1.
(*z*) Num. xxvi. 52. (*a*) In the Book of *Joſhua* it is *Southward*, but

crabbim, (now *Accaba*) and paſs on to *Zin*; and aſcend up on the South-ſide unto *Kadeſh-Barnea*; and paſs along to *Hezron*, and go up to *Adar* and fetch a Compaſs to *Karkaah*, and from thence paſs on towards *Azmon* (*b*). And the Border ſhall fetch a Compaſs from *Azmon* unto the River of *Egypt*, and the Goings-out of it ſhall be at the Sea. Compare *Num.* xxxiv. 3—5. with *Joſh.* xv. 2, 3, 4.

AND as for the Weſtern Border, you ſhall have the great Sea, or the *Mediterranean* Sea (which was called *the great Sea* in compariſon with the Sea of *Tiberias*, or the *Salt Sea*) for a Border. This ſhall be your Weſtern Border, *Num.* xxxiv. 6.

AND for your Northern Border, from the Great-Sea you ſhall point out the Mountain-Mountain; or the Great Mountain, that is, Mount *Libanus*; and from the Mountain-Mountain, or Mount *Libanus*, you ſhall point out your Border to the Entrance in of *Hamath*, and from thence by *Zedad*, through *Ziphron* to *Hazar-Enan*, which lies at the North End of *Jordan*, to the Border of *Damaſcus* Northward. Compare *Num.* xxxiv. 7, 8. with *Ezek.* xlviiii. 1. Where I cannot but remark, that

but in the Book of *Numbers* it is *Eaſtward*; ſo that it may properly be ſaid to be *South-Eaſtward*.

(*b*) This Word *Azmon* is in this Place tranſlated by the *Septuagint* *Aſmon*, though in *Joſh.* xv. 4, the ſame Word in the *Hebrew* is tranſlated *Selmon*; which ſhews *Azmon* and *Selmon* to be one and the ſame Place.

thoſe

thoſe Verſes in *Num.* xxxiv. 7, 8. are very ill tranſlated by the *Engliſh* and moſt other Verſions; (except the *Septuagint* and *Vulgate*;) for they tranſlate it to this Purpoſe: From the Great Sea you ſhall point out for you Mount *Hor*; from Mount *Hor* you ſhall point out your Border to the Entrance of *Hamath*. Now the Name of *Hor* having been already often given to a Mountain in *Arabia-Petræa*, where *Aaron* died, which lies due South of *Judea*, makes a wonderful Confuſion in the Geographical Deſcription of the Northern Boundary of *Judea*, even among ſome of the moſt learned Commentators. The Expreſſion therefore in the Original of *Hor-ha-Hor*, ſhould have been tranſlated *the great Mountain*, or the *Mountain-Mountain*, as it properly ſignifies, and not Mount *Hor*. The *Septuagint* therefore in this Place, renders it, Παρὰ τὸ Ὄρος τὸ Ὄρος. And the Vulgate *Montem Altiſſimum*. Which leaves it to the Reader to judge of the Name of that great Mountain which was in the North of the Land of *Canaan*; and which really and truly was Mount *Libanus*.

AND you ſhall point out your Eaſt Border from *Hazar-Enan* to *Shephan*, called in the *Arabick* Verſion *Phamia*; and the Coaſt ſhall go down to *Riblah* on the Eaſt-ſide of *Ain*, or *the Fountain*, i. e. the Springs of *Jordan*; which Place was afterwards called *Panium*. For *Joſephus (c)* ſpeaking of *Panium*, ſays, This Place is a very fine Cave in a Mountain, under which there is a great Cavity in the Earth; and the Cavern is abrupt and pro-

(c) Joſ. Ant. l. 15. c. 10.

digiouſly

digiouſly deep and full of Water. Over it hangs a vaſt Mountain, and under the Cavern ariſe the Springs of *Jordan.* Which Collection of Waters was alſo probably called *the Fountain of Daphne*; as this Word *Ain* is rendered, both in the *Arabick* Verſion and the Vulgate. For *Joſephus (d)* ſpeaking of the Lake *Semechon* ſays, its Marſhes reach as far as the Place *Daphne*; which in other reſpects is a delicious Place; and hath ſuch Fountains as ſupply Water to what is called *little Jordan*, under the Temple of the golden Calf; whence it is ſent into great *Jordan.* And from *Ain*, ſays *Moſes*, the Border, ſhall reach into the Side of the Sea of *Chinnereth* (or *Genneſareth*, or *Tiberias*, or the Sea of *Galilee*, for it goes by all theſe Names) Eaſtwards: and the Border ſhall go down to *Jordan*, and the Goings-out of it ſhall be at the Salt Sea; *i. e.* at the South Eaſt Corner of it, where the Southern Border was deſcribed to have begun, *Num.* xxxiv. 10, 11.

AND *Moſes (e)* commanded the Children of *Iſrael*, ſaying, This is the Land which you ſhall inherit by Lot, which *Jehovah* commanded to give unto the nine Tribes, and to the Half-tribe; for the Tribe of the Children of *Reuben*, according to the Houſe of their Fathers, and the Tribe of the Children of *Gad*, according to the Houſe of their Fathers, have received their Inheritance, and the Half-tribe of *Manaſſeh* have received their Inheritance, on this Side *Jordan* Eaſtward, towards the Sunriſing.

(*d*) Joſ. de Bell. Jud. l. 4. c. 1. (*e*) Num. xxxiv. 13.

THEN the Males of the *Levites* being *(f)* numbered after their Families, from one Month old and upwards, were found to amount to twenty-three thouſand. Among which, as well as among the reſt of the Tribes, there was not a Man of them whom *Moſes* and *Aaron* numbered, when they numbered the Children of *Iſrael* in the Wilderneſs of *Sinai*; ſave *Caleb* the Son of *Jephunneh*, and *Joſhua* the Son of *Nun*.

AND *Jehovah* ſpake unto *Moſes* (*g*), ſaying, Command the Children of *Iſrael*, that they give unto the *Levites* of the Inheritance of their Poſſeſſion, Cities to dwell in; and ye ſhall give alſo unto the *Levites*, Suburbs for the Cities round about them; for their Cattle, and for their Goods, and for all their Beaſts. And the Suburbs ſhall reach from the Wall of the City and outward, *two Thouſand Cubits* round about. And ye ſhall meaſure from without the City on the Eaſt-Side two thouſand Cubits, and on the South-Side two thouſand Cubits, and on the Weſt-Side two thouſand Cubits, and on the North-Side two thouſand Cubits; and the City ſhall be in the Midſt; this ſhall be to them the Suburbs of the City. And hence probably it came to paſs, that two thouſand Cubits came to be allowed by the *Jews*, for a Sabbath Day's Journey; becauſe they might take a Walk of that Extent without going beyond the Boundary of their City. In the *Hebrew* Copy and *Engliſh* Verſion, and moſt of the others, the fourth Verſe of this Chapter, runs thus:

(f) Num. xxvi. 57—65. *(g)* Ibid. xxxv. 1.

And

And the Suburbs ſhall reach from the Wall of the City, and outward *one thouſand* Cubits round about. But I do not ſee how this can poſſibly be reconciled with the following Verſe. *Fagius Vatabulus* and *Clarius* ſuppoſe, the one thouſand Cubits of the Suburbs to be for Ornament only; and refer the other thouſand to be for Uſe; and that both theſe are included in *ver.* 5. one of which only was mentioned in *ver.* 4. But as they bring no Proofs in ſupport of theſe Aſſertions, I ſhould think it more prudent to ſuppoſe it a Miſtake in the *Hebrew* Copy; and to rectify our Tranſlation by the *Septuagint* Verſion, which makes both Numbers the ſame in both Verſes, and makes the Suburbs to extend in both Places, two thouſand Cubits about the City. As for Mr. *Lowman*'s (*b*) Interpretation of that Expreſſion in *ver.* 5. where it is ſaid, and you ſhall meaſure *from without the City*, on the Eaſt-Side two thouſand Cubits, *&c.* Which Meaſure he therefore ſuppoſes muſt be directed *inwards*; I can by no means approve of it: Firſt, becauſe I do not think the Words will bear that Interpretation, and ſecondly becauſe a Suburb of one thouſand Cubits would be much too ſmall for a City which, according to his Computation, would be a Square of four Thouſand Cubits.

AND among the Cities which ye ſhall give unto the *Levites*, there ſhall be ſix Cities for Refuge, which ye ſhall appoint for the Manſlayer, that he may flee thither: and to them ye ſhall add forty and two Cities: So all the Cities ye ſhall give to the *Levites*, ſhall be forty and

(*b*) Low. Diſſ. p. 311.

eight Cities: Which would in general amount to four Cities a Tribe; but as ſome Tribes were larger and ſome leſs; therefore God commanded *Moſes*, that from them that had many, he ſhould give many; but from them that had few he ſhould give few.

AND *Jehovah* ſpake unto *Moſes* (*i*), ſaying, Speak unto the Children of *Iſrael*, and ſay, When ye be come over *Jordan*, into the Land of *Canaan*, then ye ſhall appoint you Cities, to be Cities of Refuge for you; that the Slayer may flee thither which killeth any Perſon at unawares. Ye ſhall give three Cities on this Side *Jordan*, and three Cities, ſhall ye give in the Land of *Canaan*, which ſhall be Cities of Refuge. And at the ſame Time, God gave ſeveral Rules for the Conduct of the Aſſembly of the Congregation in judging between the Slayer and Revenger of Blood.

THEN *Moſes* (*k*) ſevered three Cities on this Side *Jordan*, towards the Sun-riſing, that the Slayer might flee thither, which ſhould kill his Neighbour unawares, and hated him not in Times paſt; and that fleeing unto one of theſe Cities he might live. Namely *Bezer* in the Wilderneſs in the plain Country, of the *Reubenites*; and *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Baſhan* of the *Manaſſites*. Which City of *Bezer* as it is now pointed in the *Hebrew* Copy is in the *Septuagint*, and in the reſt of the Verſions called *Boſor*, and therefore ought probably to be read in the ſame manner in the *He-*

(*i*) Num. xxxv. 8—34. (*k*) Deut. iv. 41—43.

brew.

brew. Which City is *Gen.* xxxvi. 33. *Iſa.* xxxiv. 6. lxiii. 1. *Jer.* xlix. 7, 13, 22. *Amos* i. 11, 12. ſaid to belong to *Idumæa* or the Territory of *Edom.* But in *Jer.* xlviii. 24. it is deſcribed as in *Deut.* iv. 43. to belong to the Country of the *Moabites*, and as it was given into the Poſſeſſion of the Tribe of *Reuben*, it muſt of Conſequence have been ſituated Northward of the River *Arnon*, which was the Southern Boundary of that Tribe, *Joſh.* xiii. 15. Which ſhews manifeſtly, that *Edom* or *Eſau* was at firſt ſettled on the Eaſt-Side of *Jordan*, in that Country which was, at the Time of *Moſes*, poſſeſſed by *Sihon* King of the *Amorites*; though his Poſterity afterwards removed, and went and took Poſſeſſion of Mount *Hor* bordering on the Wilderneſs of *Kadeſh*, *Zin*, or *Paran.*

THEN came the Daughters (*k*) of *Zelophehad*, the Son of *Hepher*, the Son of *Gilead*, the Son of *Machir*, the Son of *Manaſſeh*, of the Families of *Manaſſeh*, the Son of *Joſeph*; and they ſtood before *Moſes*, and before *Eleazar*, and before the Princes, and before all the Congregation, by the Door of the Tabernacle, ſaying, Our Father died in the Wilderneſs, and he was not in the Company of them that gathered themſelves together againſt *Jehovah*, in the Company of *Korah*, but died in his own Sin, and had no Sons; why ſhould the Name of our Father be diminiſhed away, from among his Family, becauſe he hath no Son? Give unto us therefore a Poſſeſſion among the Brethren of our Father. And *Moſes* brought their Cauſe

(*k*) Num. xxvii. 1—11.

before

before *Jehovah*. Where it ſhould be obſerved, that the Daughters of *Zelophehad* brought their Cauſe before *Moſes*, and before *Eleazar*, and before the Princes and all the Congregation; but as this was a new Caſe, concerning which they had received no Directions from *Jehovah*; *Moſes* went into the Tabernacle to conſult *Jehovah*, and he laid the Cauſe before *Jehovah*: And it is probable, that he received the Anſwer from *Jehovah*, in the ſame manner as he had formerly done upon the Dedication of the Temple; *when he heard the Voice of one ſpeaking unto him from off the Mercy-ſeat that was upon the Ark of the Teſtimony from between the two Cherubims*, Num. vii. 89. And *Jehovah* ſaid, The Daughters of *Zelophehad* ſpeak right. Thou ſhalt ſurely give them a Poſſeſſion among their Fathers Brethren. And he ſaid, Let this be a Statute unto the Children of *Iſrael*, that if a Man die and have no Son then ye ſhall cauſe his Inheritance to paſs unto his Daughters: And if he have no Daughters, unto his Brethren; and if he have no Brethren, then unto his Kinſman, that is next to him of his Family.

AND the chief Fathers of the Families of *Gilead*, the Son of *Machir* (*l*) came near, and ſpake before *Moſes*, and before the Princes and before the chief Fathers of the Children of *Iſrael*. And they ſaid, *Jehovah* commanded my Lord to give the Land for an Inheritance, by Lot to the Children of *Iſrael*: And my Lord was commanded by *Jehovah*, to give the Inheritance of *Zelophehad* our Brother unto his Daughters. And if they be

(*l*) Num. xxxvi. 1.

married

married to any of the Sons of the other Tribes of the Children of *Iſrael*; then ſhall their Inheritance be taken from the Inheritance of our Fathers. And when the Jubilee (*m*) of the Children of *Iſrael* ſhall be, then ſhall their Inheritance be put unto the Inheritance of the Tribe whereunto they are received: So ſhall the Inheritance be taken away from the Inheritance of the Tribe of our Fathers. And *Moſes* commanded the Children of *Iſrael* according to the Word of *Jehovah*, i. e. as he had done in the preceeding Caſe, by laying it before *Jehovah*, and then reporting the Anſwer from *Jehovah*; and ſaid, Let the Daughters of *Zelophehad* marry to whom they think beſt; only to the Tribe of their Father ſhall they marry: So ſhall not the Inheritance of the Children of *Iſrael*, remove from Tribe to Tribe; for every one of the Children of *Iſrael* ſhall keep himſelf *to the Inheritance* of the Tribe of his Fathers, *&c.* Which Determination, tho' it ſeems to be confined to Women who were Heireſſes; but not to oblige other Women to marry within their own Tribe; yet I apprehend it virtually included it: becauſe an Eſtate might fall to a Woman after ſhe was married, who was no Heireſs at the Time of her Marriage.

(*m*) The Reaſon of this was, that by the Law of the Jubilee eſtabliſhed, *Lev.* xxv. 10—17. the Lands of the *Iſraelites* were unalienable for more than forty-nine Years at moſt; but if ſold, or any otherwiſe diſpoſed of, they muſt be returned to the original Owner at the next Jubilee.

AND

AND *Jehovah* (*n*) ſpake unto *Moſes*, ſaying, Vex the *Moabites*, and ſmite them; for they vexed you with their Wiles, wherewith they have beguiled you in the Matter of *Peor*: Avenge the Children of *Iſrael* of them; *afterward thou ſhalt be gathered unto thy People* (*o*). And *Moſes* ſpake unto the Children of *Iſrael*, ſaying, Arm ſome of yourſelves unto the War, and let them go againſt the *Moabites*, and avenge *Jehovah* of *Moab*; of every Tribe a Thouſand throughout all the Tribes of *Iſrael* ſhall ye ſend to the War. And *Moſes* ſent them to the War, a Thouſand of every Tribe, them and *Phineas* the Son of *Eleazar* the Prieſt with the holy Inſtruments, and the Trumpets to blow in his Hand. Which is the only Inſtance of any Mention of *the holy Inſtruments* that were ſent out to War; the Generality of the *Jews*, among which is *Aben-Ezra* underſtand it of the Ark; and *Jonathan* the *Chaldee* Paraphraſt, of the *Urim* and *Thummim*: But other Commentators underſtand theſe Words to refer only to the Trumpets, which were always to be blown by ſome of the Sons of *Aaron*, Num. x. 8. and that *Phineas* was therefore ſent upon that Account. As to my own Opinion, I think the Expreſſion of the holy Inſtruments cannot poſſibly refer to the *Urim* and *Thummim*; for then the High Prieſt muſt have gone himſelf, and not his Son, the Breaſt-plate of Judgment being a Part of his Dreſs when he conſulted God by Urim and Thummim, *Exod.* xxviii. 22—30. Nor do I think

(*n*) Num. xxxi. 1; xxv. 16. (*o*) The Inſerting theſe Words by *Moſes* is the Reaſon why I defer this Tranſaction to the laſt.

it

it refers to the Trumpets, becauſe the Words of the Original are, And *Moſes* ſent *Phineas* the Son of *Eleazar* the Prieſt, to the War, and the holy Inſtruments and the Trumpets, *&c.* i. e. both with the holy Inſtruments and the Trumpets. Certain it is, that the Ark was carried in the Midſt of the Army of the *Iſraelites*, when they encompaſſed *Jericho*, Joſh. vi. 1—16. But this was not to a Field-battle, but in order to ſhew the Power of God in deſtroying the Walls of *Jericho*. What therefore weigheth moſt with me to ſuppoſe theſe holy Inſtruments to refer to the Ark, is the Reſolution which the *Iſraelites* came to when diſtreſſed by the *Philiſtines*, of ſending for the Ark into the Camp: Let us, ſay they, fetch the Ark of the Covenant of the Lord out of *Shiloh* unto us, that when it cometh among us, it may ſave us out of the Hand of our Enemies, 1 *Sam.* iv. 3. Now they would not have ſaid this, if they had not had ſome Experience, or at leaſt Tradition, of the Ark of the Lord having produced this Effect; and as I do not recollect that the Ark is ever ſaid poſitively to have been carried where there was a Field-battle, but in this Fight of the *Iſraelites* againſt the *Philiſtines*; therefore I ſuppoſe this Battle of the *Iſraelites* againſt the *Moabites* where twelve Thouſand Men engaged the numerous Forces of *Moab*, defeated them, and utterly deſtroyed them, without looſing one ſingle Man on the Side of the *Iſraelites*, muſt have laid a Foundation for the ſubſequent Expectation of the *Iſraelites* in their Battle againſt the *Philiſtines*: And of Conſequence that the Ark of the Covenant was included in the Expreſſion of *the holy Inſtruments*; the Ark

being a Part of the Burthen of the *Kohathites*, which they were to carry covered up along with the holy Inſtruments and Veſſels of the Sanctuary, *Num.* iv. 4—15.

AND the twelve Thouſand *Iſraelites* ſlew, beſide the reſt of them that were ſlain in Battle, *Evi* and *Rekem*, and *Zur*, and *Hur*, and *Reba*, five Kings of *Moab*; *Balaam* alſo the Son of *Beor (p)* they ſlew with the Sword. And they took the Women of *Moab* Captives and their little ones, and took the Spoil of their Cattle, and all their Flocks, and all their Goods. And *Moſes*, and *Eleazar*, and all the Princes of the Congregation, went forth to meet them without the Camp. And *Moſes* was wroth with the Officers of the Hoſt, and ſaid unto them, Have ye ſaved all the Women alive? Behold theſe cauſed the Children of *Iſrael*, through the Counſel of *Balaam* to commit Treſpaſs againſt *Jehovah* in the Matter of *Baal-Peor*. Now therefore kill every Male that is *grown up to Puberty*, and every Woman that hath known Man by lying with them. The Reaſon for which ſeems to be this: Becauſe this *Baal-Peor*, this *Naked God*, was probably the ſame infamous Deity, that was afterwards worſhipped by the *Greeks* under the Character of *Hermes*, and by the *Latins* under the Character of *Priapus*. It might therefore be very prudent to deſtroy thoſe lewd Creatures, whether Male or Female, who-

(p) St. *Peter* calls him *Balaam* the Son of *Boſor*, which muſt be a Miſtake in the Tranſcript, 2 *Pet.* ii. 15. ſince all the Verſions unanimouſly agree with the *Hebrew*.

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had ſo far loſt their Shame, and their Modeſty, as to worſhip ſuch a Deity; leſt as they had hitherto beguiled the *Iſraelites* with their Wiles in the Matter of *Baal-Peor*, they ſhould continue to ſpread their Abominations in the Camp of *Iſrael*. In our Tranſlation, and in all the Verſions the Words are, *Every Male among the little ones*; but the *Hebrew* ſays only, every Male, בְּטָף which literally ſignifies, *In Pube*; and therefore this Sentence may be rendered, *Every Male that is arrived at Puberty*. For that all the Males were not deſtroyed is manifeſt from the Directions afterwards given *Deut.* xxiii. 3. not to admit a *Moabite* into the Congregation of Magiſtrates, till the tenth Generation; which would have been needleſs had the Males been all deſtroyed. And if any were ſpared ſurely it muſt have been the little ones.

THEN God commanded thoſe who had been in the Battle to abide without the Camp ſeven Days; and whoſoever had killed any Perſon, and whoſoever had touched any ſlain, to purify both themſelves and their Captives, on the third Day, and on the ſeventh Day. And, ſays he, purify all your Raiment, and all that is made of Skins, and all Work of Goat's Hair, and all Things of Wood. Only the Gold, and the Silver, the Braſs, the Iron, and the Lead; every Thing that may abide the Fire, ye ſhall make it go through the Fire, and it ſhall be clean; nevertheleſs it ſhall afterwards be purified with the Water of Separation: See *Num.* xix. 9, 7. and all that abideth not the Fire ye ſhall make go through the Water. And ye ſhall waſh your Cloaths

on the ſeventh Day, and ye ſhall be clean, and afterwards ye ſhall come into the Camp. And *Jehovah* ſpake unto *Moſes*, ſaying, Do thou, and *Eleazar*, and the chief Fathers of the Congregation divide the Prey into two Parts between them that took the War upon them, and the reſt of the Congregation. And levy a Tribute unto *Jehovah*: Out of the Portion of the Men of War which went out to Battle, take one Soul of five Hundred both of the Perſons, and of the Beeves, and of the Aſſes, and of the Sheep, and give it to *Eleazar* the Prieſt, for an Heave-offering to *Jehovah*: And of the reſt of the Children of *Iſrael*'s Portion thou ſhalt take one out of Fifty; and give them unto the *Levites*, which keep the Charge of the Tabernacle. And the Officers (*q*) which were over Thouſands of the Hoſt, the Captains of Thouſands, and Captains of Hundreds came near unto *Moſes*, and ſaid, Thy Servants have taken the Sum of the Men of War, which are under our Charge, and there lacketh not one Man of us. We have therefore brought an Oblation for *Jehovah*, *out of* (*r*) what every Man hath gotten, of Jewels of Gold, Chains, and Bracelets, Rings, Ear-rings, and Tablets, to make an Atonement for our Souls before *Jehovah*. And *Moſes* and *Eleazar* took the Gold of the Captains of Thouſands, and of Hundreds, and brought it into the

(*q*) Num. xxxi. 48. (*r*) In the Original and all the Tranſlations it is, *What every Man hath gotten*; but it is plain, that it was a Tribute of a fiftieth, and five hundredth Part out of what they had gotten. See *ver.* 28 and 30.

Taber-

Tabernacle, for a Memorial for the Children of *Iſrael* before *Jehovah.*

AND now *Moſes* being ſettled at quiet in the Plains of *Moab*, Joſh. xiii. 32. made a further Diſtribution of all thoſe Lands which were conquered from the King of *Moab*, and the Princes of *Midian*, *Evi*, and *Rekem*, and *Zur*, and *Hur*, and *Reba*, Num. xxxi. 8. Joſh. xiii. 32. So that *Jordan* now became their Border to the Weſt, *Joſh.* xiii. 23. from the Edge of the Sea of *Chinnereth* Eaſtward, Joſh. xiii. 27. Num. xxxiv. 11. that is, from the South-Eaſt Corner of the Sea of *Chinnereth* along the River *Jordan* to the Goings-out of the *Salt Sea*, i. e. to the End of it, *Num.* xxxiv. 12. So that the River *Jabbock* was now a Part of their Territories, which till the *Moabites* had excited God's Wrath againſt them they were prohibited from touching, *Deut.* ii. 37; iii. 8. Which new Conqueſts were diſtributed between the two Tribes of *Reuben* and *Gad*; Half of the Land of the Children of *Ammon* being given to the Tribe of *Gad*, Joſh. xiii. 25; and the Remainder to the *Reubenites*, Joſh. xiii. 15—28.

AND *Jehovah* ſaid unto *Moſes* (*s*), Get thee up into this Mount *Abarim*, and ſee the Land which I have given to the Children of *Iſrael.* And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy People, as *Aaron* thy Brother was gathered; for ye rebelled againſt my Commandment at the Water of *Meribah* in *Kadeſh*

(*s*) Num. xxvii. 12.

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in the Wilderneſs of *Zin*. And *Moſes* ſpake unto *Jehovah*, ſaying, Let *Jehovah* the God of the Spirits of all Fleſh, ſet a Man over the Congregation, who may go out before them, and go in before them; that the Congregation of *Jehovah* be not as Sheep that have no Shepherd. Which Expreſſion of *going in and out before them*, is borrowed from the Practice of the Shepherds in the Eaſtern Countries, who walk before their Flocks, when they lead them, either to their Paſture, or from their Paſture towards their Sheepfolds: And is frequently applied metaphorically to the Government of Princes over the People, either when they *led them out* to War, or conducted them otherwiſe by the Civil Adminiſtration of Juſtice. See *Deut.* xxvii. 6; xxxi. 2. *Judges* ii. 15; xi. 3. 2 *Sam.* iii. 25. 2 *Chron.* i. 10. *Pſal.* lx. 10, *&c. &c.*

AND *Jehovah* ſaid unto *Moſes*, Take thee *Joſhua* the Son of *Nun*, a Man in whom is the Spirit, and lay thine Hand upon him. And ſet him before *Eleazar* the Prieſt, and before all the Congregation; and thou ſhalt put ſome of thine Honour upon him, that all the Congregation (*t*) of the Children of *Iſrael* may be obedient. And he ſhall ſtand before *Eleazar* the Prieſt, *who ſhall aſk Counſel for him*, after the Judgment of (*u*) *Urim* before *Jehovah*.

(*t*) The Congregation, *i. e.* not only the People, but alſo the Aſſembly of the Congregation of the Princes may acknowledge him for their Preſident. See Note on *Deut.* xxiii.

(*u*) This ſhews the Difference there was between the Adminiſtration of

Jehovah. At his Word they ſhall go out, and at his Word they ſhall come in, even all the Congregation. I have mentioned before, that I do not think there can poſſibly be a ſtronger Proof of the divine Miſſion of *Moſes*, than the Appointment of *Aaron* and his Sons, to the high Prieſthood, which is ſtill further confirmed by this Appointment of *Joſhua* to be the Succeſſor of *Moſes*, as to the Temporal Government, for had not *Moſes* been under the Influence of a ſuperior Power, it is impoſſible but he muſt have had ſome Regard for his own Family; whereas his own Children ſeem to have been utterly diſregarded by him, and left entirely upon a Level with the reſt of the *Levites:* Without one Foot of Poſſeſſion, in the Land of *Canaan*, and even without the leaſt honorary Diſtinction, to put them above any one Perſon in the whole Tribe.

AND *Jehovah* (*x*) ſpake unto *Moſes*, and gave him ſeveral Inſtructions concerning the Forms to be obſerved in making of Offerings, as well Burnt-offerings, as Meat-offerings, and Drink-offerings: And at what Time the

of *Moſes*, and that of *Joſhua*, or any of his Succeſſors, to whom God ſpake Face to Face, as a Man ſpeaketh to his Friend, *Exod.* xxxiii. 11. But there aroſe not a Prophet ſince in *Iſrael* like unto *Moſes*, whom *Jehovah* knew Face to Face, *Deut.* xxxiv. 10. Inaſmuch as the Anſwer of God to the Queſtions propoſed was now no more to be given to any one but to the High Prieſt, who was always to be preſent when *Joſhua* had any Queſtion to propoſe to *Jehovah*, and was indeed to *ask Counſel for him.*

(*x*) Num. xxviii. 1—31; xxix. 1—40; xxx. 1—16.

general

general Publick Offerings were to be made; as alſo concerning Vows: which are ſet down at large in the twenty-eighth, twenty-ninth, and thirtieth Chapters of *Numbers*.

AND now *Moſes* (*y*) knowing that he muſt ſoon die, though his Eyes were not dim, nor his natural Force abated, *Deut.* xxxiv. 7. having reviſed his former Works, and put his laſt Hand to them; drew up a ſummary Account of the whole Proceedings of the *Iſraelites*, from their Arrival at Mount *Sinai*, till his Departure from them; in which he mentions ſeveral Particulars omitted in his former Writings, as well as recapitulates the Laws already given, which is on that Account called the Book of *Deuteronomy*, that is, *the ſecond Law*. This Book begins therefore with ſaying, *Theſe be the Words which Moſes ſpake to Iſrael on this Side Jordan in the Wilderneſs, in the Plain over againſt the Red Sea, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab.*

WHERE it is manifeſt, that there is ſome great Miſtake, the Wilderneſs of *Moab* being always called *the Wilderneſs on this Side Jordan*; and the Wilderneſs *in the Plain over againſt the Red Sea*, being always underſtood to denote the Wilderneſs of *Paran*, *Zin*, or *Kadeſh*, which lay between *Paran*, and *Tophel*, and *Hazeroth*, and *Dizahab*. To rectify which Miſtake, *Onkelos* in his Targum or *Chaldee* Paraphraſe has rendered it thus: Theſe

(*y*) Deut. i. 3.

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be the Words which *Moſes* ſpoke to all *Iſrael* on this Side *Jordan*, Repremanding them for the Offences committed in the Wilderneſs over againſt the Red-Sea, *&c.*

BUT the Commentators ſeem terribly puzzled about the Names of the Places here mentioned; ſome of the Names not having been before ſpecified. It is however to be remarked, that Places at that Time, and in that Part of the World, not having obtained any fixed Name of their own; were denominated either from ſome adjoining Mountain, or Vale, or Winter Torrent, or Spring, or from ſome other remarkable Circumſtance; and hence it comes to paſs that the ſame Place might obtain ſeveral Names. But of all theſe Places, ſo it happens, that there really is but one of them whoſe Situation cannot be fixed almoſt to a Demonſtration. The Situation of *Hazeroth* (*z*) cannot be diſputed, as lying between Mount *Sinai* and *Kadeſh* in the Deſert of *Paran*; and probably not far from it, as being the laſt Stage mentioned, before the Arrival of the *Iſraelites* at *Kadeſh*, in the Wilderneſs of *Paran*. Nor can the Situation of *Paran* be well diſputed, there being a Convent now exiſting which is called the Convent of *Paran*, towards the South-Eaſt Corner of the Wilderneſs; but the great Diſputes are about *Tophel*, and *Laban*, and *Dizahab*. As to the Situation of *Tophel*, I allow the fixing of that to be conjectural; but as *Taberah*, and *Kibroth-Hattaavah* (*a*) are Names that were undoubtedly given to Places, on Account of what happened to the *Iſraelites* in thoſe

(*z*) Num. xi. 35; xii. 16. (*a*) Ibid. xi. 3, 34.

Places; ſo I ſhould apprehend that the Word *Tophel*, which ſignifies *Inſipid* might have been given to that Station of the *Iſraelites* where they complained of their Manna; *that their Souls loathed that light Bread* (z), as we tranſlate it. The Diſagreeableneſs of which Food I ſhould rather apprehend to have been its *Inſipidneſs*, than its *Lightneſs*; *for its Taſte was as the Taſte of freſh Oil*, Num. xi. 8. And it may be obſerved, that *Job* makes uſe of the Word תפל *Tophel*, to denote Bread, that is *inſipid*, and that cannot be eaten without Salt. Which the *Septuagint* renders, Ἄρτος ἄνευ ἁλὸς, and is compared to the Taſte of the White of an Egg, *Job*. vi. 6. And as the Name of that Station where the *Iſraelites* complained of their *inſipid* Bread, is not mentioned by *Moſes*, I am inclined to think that Station was called *Tophel*, but this I acknowledge to be ſo far conjectural. Which Conjecture will however be ſtrengthened when we come to conſider the Situation of the Places. As to *Laban* every one who underſtands *Hebrew* muſt know that the radical Letters in *Laban*, and *Libnah*, are exactly the ſame; and that the *Hebrews* originally, having written their Words without Vowels, this Word might with equal Juſtice be either read *Laban*, or *Libon*, or *Lebon*, and the *Septuagint* reads *Libnah*, mentioned *Num.* xxxiii. 20. Λεβὼν, *Lebon*, the *Samaritan Lebon*, the *Arabic*, *Syriac*, and Targum of *Onkelos*, *Lebna*. So that I apprehend the *Laban* in *Deut.* i. 1. to be the ſame with the *Libnah* of *Num.* xxxiii. 20, 21. which was not far far from *Rithmah*, or *Kadeſh*; and as for the Termina-

(z) Num. xxi. 5.

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tion *Ah*, that is of no Manner of Conſequence; the *H* at the latter End of a Word being by the *Hebrews* either added, or omitted *ad Libitum.* So that Place which in *Joſh.* xv. 3. and *Num.* xxxiv. 4. is written *Azmonah*, is in the following Verſe, *Num.* xxxiv. 5. written *Azmon.* So that Village which in *Joſh.* xv. 3. is called *Chazar Addarah*, the Village of *Addarah* is *Num.* xxxiv. 4. written *Addar.* It is likewiſe to be obſerved, that if the Name of a Place ended with a Conſonant, when the *Hebrews* ſpoke of going to that Place, they frequently added an *H* to the End of it. An Example of which is mentioned above *Num.* xxxiv. 4, 5. As for *Dizahab* that is certainly the ſame Place with *Eziongeber*, which is at this Day called by the *Arabs*, *Dſahab*, or *Meenah el Dſahab*; i. e. *the Port of Gold.* In the *Hebrew* what we tranſlate *Dizahab*, is only *Zahab* which literally ſignifies *Gold*, and agrees exactly with the Name *Dſahab* now given the Port of *Eziongeber* by the *Arabians.* And if we come to conſider the Situation of all theſe Places here mentioned, we ſhall find it exactly to agree with the Deſcription given of the Wilderneſs of *Paran* by *Moſes*, when he calls it, *the Plain of the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.* For *Dizahab* is manifeſtly on the Eaſt of the Wilderneſs of *Paran*, on the Borders of the *Elanick* and Eaſtern Gulph of the *Red-Sea.* *Paran* was ſituated towards the Southern Part of it, not far from Mount *Sinai.* *Hazeroth* lay not far from *Paran.* *Laban*, or *Lebnah*, lay between *Kadeſh* or *Rithmah*, and *Haſhmonah*, or *Azmonah*, which was towards the North-weſt Corner

of the Wilderneſs; and therefore probably lay upon the Weſtern Border of the Wilderneſs. And as for *Tophet*, if we ſuppoſe it to refer to that Station of the *Iſraelites* where they (*a*) complained of their inſipid Manna, this Station was in the Road between Mount *Hor*, and *Azmon*, or *Haſhmonah*, or *Zalmona*, as plainly appears by comparing *Num.* xxi. 1—5, with *Num.* xxxiii. 37—41. which muſt have been on the North-ſide of the Wilderneſs. So that theſe Towns between which the Plain of the Red Sea is ſaid to have ſtood, *Deut.* i. 1. were manifeſtly ſituated in the Wilderneſs of *Paran*, towards its Eaſt, Weſt, North, and South Borders. But in my humble Opinion, theſe two firſt Verſes of the Book of *Deuteronomy* ſhould not be looked upon as a Part of the Book, but rather as the Title of it; either written by *Moſes*, or ſome Tranſcriber by way of Memorandum, and afterwards by Miſtake, inſerted in the Body of the Book: And that the Book of *Deuteronomy* really begins only at the third Verſe.

40th Y. 11th M. 1ſt Day.

ON the firſt Day (*b*) therefore of the eleventh Month of the fortieth Year *Moſes* ſpake unto the Children of *Iſrael*, according to all that *Jehovah* had given him in Commandment. And began with refreſhing their Memory with a ſhort Recital of what had paſſed ever ſince their Departure from *Egypt*, till their Arrival in the Plains of *Moab*; which is contained in the four firſt Chapters of the Book of *Deuteronomy*. The laſt of which Chapters ends in this Manner: And this is the Law which

(*a*) Num. xxi. 5. (*b*) Deut. i. 3.

Moſes

Moſes ſet before the Children of *Iſrael:* Theſe are the Teſtimonies, and the Statutes, and the Judgments, which *Moſes* ſpake unto the Children of *Iſrael*, after they came forth out of *Egypt*. On this Side *Jordan*, in the Valley over againſt *Beth-Peor*, *in the Land of Sihon, King of the Amorites*, who dwell at *Heſhbon*, whom *Moſes* and the Children of *Iſrael* ſmote after they were come forth out of *Egypt*, and they poſſeſſed his Land, and the Land of *Og* King of *Baſhan*, two Kings of the *Amorites*, which were on this Side *Jordan*, towards the Sun-Riſing from *Aroer* which is by the Bank of the River *Arnon*, even unto Mount *Sirion* (for ſo it ſhould be written, as it is in the *Syriac* Verſion, and not *Sion:* See *Deut.* iii. 9.) which is *Hermon*. And all the Plain on this Side *Jordan* Eaſtward, even unto the Sea of the Plain under the *Springs of Piſgah*, Deut. iv. 44-49. Now it is manifeſt, that the Valley over-againſt *Beth-Peor* in the Plain on this Side *Jordan* Eaſtward, which reached even unto the Sea of the Plain, or the *Salt Sea*, *Deut.* iii. 17. under the Springs of *Piſgah*, was not in the Land of *Sihon* King of the *Amorites*; as is above ſaid, but in the Land of *Balak* King of the *Moabites*, wherefore this Place is called *the Plains of Moab by Jordan near Jericho*, Num. xxxiii. 48, 49. xxxv. 1. And therefore this Paſſage ought to be rectified, in Imitation of the firſt Verſe of this Book in this Manner: This is the Law which *Moſes* ſet before the Children of *Iſrael:* Theſe are the Teſtimonies, and the Statutes, and the Judgments, which *Moſes* ſpake unto the Children of *Iſrael*, after they came forth out of *Egypt*, on this Side *Jordan*, in the Valley over againſt *Beth-Peor*, *after they had conquered*; the Land of *Sihon* King of the *Amorites*, &c.

IN the fifth Chapter *Moſes* repeats the Covenant that was made in *Horeb* at the Giving of the Ten Commandments. And in the ſixth Chapter gives them an Exhortation to Obedience. In the fourth Verſe of which *Moſes* ſays, *Hear O Iſrael, Jehovah our God is one Jehovah. And thou ſhalt love Jehovah thy God with all thine Heart, and with all thy Soul, and with all thy Might. And theſe Words which I command thee this Day, ſhall be in thy Heart. And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt in the Way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a Sign upon thine Hand, and they ſhall be as Frontlets between thine Eyes. And thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates,* &c. Which Paſſage of Scripture the *Jews* interpreted literally and thought themſelves obliged thereby to repeat it twice every Day, that is, when they were about *to lie down* at Night, and when *they roſe* in the Morning, and thereto they added, *Deut.* xi. 13. 21. and *Num.* xv. 37—41. Which Form of Devotion was called the *Shema* from the firſt Word of it, *Hear*, which in *Hebrew* is שמע *Shema.* They likewiſe wrote theſe Words in Pieces of Parchment, and literally wore them as Frontlets on their Foreheads, and as Bracelets on their Arms, and nailed them to the Poſts of their Doors. So careful were they to obſerve the *Letter* of the Law. It is however very remarkable, that when one of the Scribes came to our Saviour, and aſked him, which is the firſt Commandment

ment of all, He anſwered him out of this Paſſage in *Deuteronomy*, and ſaid unto him, The firſt of all the Commandment is, *Hear O Iſrael, the Lord our God is one Lord. And thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength: This is the firſt Commandment*; Mar. xii. 28—30. probably becauſe this Paſſage of Scripture, from the frequent Repetition of it, was ſo well known unto them. In the ſeventh Chapter *Moſes* gives them a Charge againſt entring into a Compact and Alliance with the *Canaanites*, and worſhipping their Idols, when they were to take Poſſeſſion of that Land. In the eight Chapter exhorteth them to obey this Command by recapitulating God's Mercies towards them. And in the ninth he endeavours to diſſwade them from attributing their Succeſs to their own Righteouſneſs, or their own Might, by recapitulating the many Diſtreſſes they ſuffered on Account of their frequent Rebellions. In the tenth he ſhews nevertheleſs that God is merciful, as well as juſt, and that upon their Repentance he renewed the broken Tables of the Commandments, and granted them many other Favours. In which Chapter there is a manifeſt Diſlocation of the ſixth and ſeventh Verſes, which are wrong placed; and ſeem to be ſo very imperfect, that they ought only to be looked on as a ſmall Part of a large Hiſtory of the Journey of the *Iſraelites*. In the eleventh Chapter he exhorts them to Obedience, by ſhewing that a Bleſſing and a Curſe is ſet before them: In the tenth and eleventh Verſes of which Chapter, *Moſes* has inſerted this beautiful Deſcription, and Compariſon of the two Countries

of

of *Egypt* and *Canaan*, *For*, ſays he, *the Land whither thou goeſt to poſſeſs it, is not as the Land of Egypt, from whence ye came out, where thou ſoweſt thy Seed, and wateredſt it with thy Foot, as a Garden of Herbs; but the Land whither ye go to poſſeſs it, is a Land of Hills and Vallies, and drinketh Water of the Rain of Heaven.* *Egypt* is remarkable for being free from Rain: And therefore for want of Rain, the *Egyptians* are obliged to depend upon the Overflowings of the *Nile*, for fructifying their Grounds in general, at the Time of its periodical Return. But at all other Times, they are obliged to have Recourſe to Art and to raiſe the Water out of the River, and ſome deep Pits by the Help of Machines; which Water is afterwards directed in its Courſe by little Chanels cut in the Ground, which convey the Water to thoſe Places were it is wanted; and when one Part of the Ground is ſufficiently watered, they then ſtop that Chanel, by thruſting ſome Earth into the Entrance of it with their Foot and then alſo with their Foot open a Paſſage into the next Chanel, and ſo on; which is here meant by the Expreſſion of *watering a Garden with the Foot*. A Cuſtom that is well known to thoſe who have lived any Time in hot Climates.

IN the twelfth Chapter *Moſes* informs them, that all Places of idolatrous Worſhip are to be deſtroyed. And that all their Sacrifices ſhall be made in a certain Place which God will appoint, and no where elſe: And prohibits the eating of Blood at the Time of Sacrificing, as the Heathens did, *leſt they ſhould be ſnared by following them:*

them: To which *Num.* xxv. 2. probably refers alſo. In the thirteenth Chapter he informs them, that all Diviners and Idolaters, or Enticers to Idolatry, are to be put to Death: And in the fourteenth, that they ought not to diſfigure themſelves in their Mournings after the Manner of the *Heathens*; becauſe they were a holy People, choſen to be a peculiar People unto *Jehovah* himſelf (*c*); that they ought not to feed upon unclean Meats, which he numbereth unto them: And in the latter End of this Chapter there is a new Kind of Tithe ordered to be be paid, which was not to be given to the *Levite* for his Maintenance; but was Year by Year, for two Years together, to be brought to *Jeruſalem*, either in Kind, if near, or in Value, if at a Diſtance; which might be laid out in purchaſing whatſoever they delighted in; in Oxen, or Sheep, or Wine, or ſtrong Drink, or whatſoever their Soul deſired; and muſt be eaten there before *Jehovah*, that the Perſon who brought it, and *his Houſhold* might rejoice. But every *third Year* this Tithe of their Increaſe the ſame Year was to be laid up within their Gates, and ſpent in Hoſpitality and Charity at Home; which is in the *Septuagint* Verſion on *Deut.* xxvi. 12, called their *Second Tithing*, and was to be offered up to God with a ſet Form of Prayer, and then given to the Levite, and the Stranger, and the Fatherleſs, and the Widow, that thoſe who were within their Gates might eat, and be ſatisfied. Now it is to be obſerved, that this is the Method of Feaſting to this very Day among the

(*c*) See Lev. xix. 28. Jer. xvi. 6.

Arabians, who are the moſt retentive of ancient Cuſtoms of any People in the World. For ſays Dr. *Pocock* (*d*) the *Arabs* uſe either a round Skin laid on the Ground for a ſmall Company, or large Woollen Cloths for a great Number, ſpread all over the Room, and about ten Diſhes repeated ſix or ſeven Times over, laid round at a great Feaſt, and whole Sheep and Lambs boiled and roaſted in the Middle. When one Company has done, another ſits round, even to the meaneſt, till all is conſumed. And an *Arab* Prince will often dine in the Street, before his Door, and call to all that paſs, even Beggars, in the uſual Expreſſion, *Biſimillah*, that is, *In the Name of God*; who come and ſit down, and when they have done, give their *Hamdellilah*, that is, *God be praiſed*. Which explains that Expreſſion of our Saviour's, *Luke* xiv. 12. *When thou makeſt a Feaſt, call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours; leſt they alſo call thee again, and a Recompence be made thee*; (that is, do not only call or invite them,) *but when thou makeſt a Feaſt call* alſo *the Poor, the Maimed, the Lame, and the Blind*; Or as above, *the Stranger, the Fatherleſs, and the Widow*.

IN the fifteenth Chapter *Moſes* informs them, that every ſeventh Year is to be a Releaſe of all Debts; that there may be no Poor among them: Nor any Uſury taken for Loans between *Iſraelite* and *Iſraelite*. By which Means all Tyranny and Oppreſſion of the Rich over the

(*d*) Pocock Trav. p. 183.

Poor

Poor was effectually prevented. In the ſixteenth, he reminds them of obſerving the Paſſover; the Feaſt of Weeks; and the Feaſt of Tabernacles: And that Judges and Officers muſt be appointed in all their Cities for the Diſtribution of Juſtice. The Original ſays, *In thy Gates*; becauſe the Judges ſat in the Gates of the Cities for the Diſtribution of Juſtice, *Deut.* xxi. 29. as it is practiſed in *Barbary* and *Arabia* to this Day. And hence *Jeremiah* complaining of the Want of Juſtice ſays, the Elders have ceaſed from the Gate. *Lam.* v. 14. In the ſeventeenth Chapter *Moſes* informs them, that whoever will not be governed by the Determination of the Magiſtrates ſhall be put to Death. And gives them Advice in the Choice of a Supreme Magiſtrate, whom he here calls a *King* (*e*); that muſt be choſen from among themſelves. In the eighteenth Chapter he informs them, that the Prieſts and Levites ſhall have no Inheritance, but that *Jehovah* will provide for them: And that if any Diviner or Enchanter comes among them they ſhall not liſten unto him: For that *Jehovah* will raiſe them up Prophets, and in particular one like unto *Moſes*, and will put his Word in his Mouth, according to their own Requeſt at Mount *Horeb*, when they deſired not to hear the Voice of *Jehovah* any more, but begged of *Moſes* to mediate between God and them. *Exod.* xx. 19. *Deut.* v. 23—27. In the nineteenth, he reminds them of appointing three Cities of Refuge; and appoints the Puniſhment of falſe Witneſſes. In the twentieth Chapter,

(*e*) Deut. xvii. 14, &c.

he ſettles the Method and Form of thoſe Speeches which were to be made to the People by the Prieſt and the Officers before they enter into Battle. And tells them how they are to treat thoſe Cities which accept or refuſe the Proclamation of Peace. In the twenty-firſt, he ſettles what is to be done when a Murder is committed, and it be not known who hath committed it: And orders, that if a Man have two Wives he ſhall not diſinherit the firſt-born Son out of Favour or Affection for the other Wife; but that a ſtubborn and diſobedient Son ſhould be ſtoned to Death. In the twenty-ſecond Chapter, he recommends Humanity in general to be ſhewed both to Man and Beaſt: With ſeveral other uſeful Laws.

IN the twenty-third Chapter *Moſes* declares, that he that is wounded in the Stones, or hath his Privy Member cut off, ſhall not enter into the Congregation of *Jehovah*, that is, ſhall not be elected as a Member of the Aſſembly of the Congregation, or of the Aſſembly of Elders: Since it cannot be ſuppoſed, that ſuch a Misfortune ſhould be a ſufficient Cauſe for being excommunicated, and being deprived of all the Benefits of Society: See on the contrary, *Iſa.* lvi. 3, 4, 5; but only that ſuch ſhould not be choſen to be Judges and Magiſtrates; becauſe every Body knows that the Loſs of *Courage*, ſo neceſſary in Magiſtrates, is the general Conſequence of ſuch a Misfortune. Beſides it is manifeſt, that the Expreſſion of the *Congregation* is frequently made uſe of to denote, not the whole Body of the *Iſraelites*, but the Aſſembly of the Elders, and Magiſtrates, as appears from *Num.* x. 2, 7.

27; XXXV. 12, 14, 25. *Joſh.* XX. 6, where *the Congregation* is ſpoken of as *judging*, or *ſitting in Judgment.* See alſo *Lev.* viii. 3. where *Moſes* is commanded to gather *all the Congregation* together: And in the Verſe following it is ſaid, that *Moſes* did as *Jehovah* commanded him, and *the Aſſembly* was gathered together, *&c.* And *Lev.* ix. 1. this *Aſſembly* is deſcribed to conſiſt of *Moſes* and *Aaron*, and his Sons, and the Elders of *Iſrael.* To which Prohibition *Moſes* adds, that a *Baſtard*, or a *Moabite*, or *Ammonite* ſhall not be choſen into the Aſſembly of the Congregation, even to his tenth Generation. The Reaſon for the excluding of *Baſtards*, ſeems to be for the Diſcouragements of ſuch unlawful Progenies: And the excluding of *Moabites* and *Ammonites* ſeems to be on Account of the vicious Habits they may have acquired from their Parents, who were Worſhippers of *Baal-Peor.*

IN the twenty-fourth, twenty-fifth, and twenty-ſixth Chapters *Moſes* gives them ſeveral Laws with regard to Divorces, Pledges, Manſtealers, Leproſy, the Hire of Servants, and the Gleaning of Harveſt: That the Number of Stripes given to an Offender ſhall not exceed forty. That the Ox which treadeth down the Corn ought not to be muzzled: Of raiſing Seed to a Brother: Of unjuſt Weights; and reminds them that the Seed of *Amelek* is to be blotted out: And appoints the Form of Confeſſion at the Time of offering the Baſkets of Firſt-fruits. In the twenty-ſeventh and twenty-eighth Chapters *Moſes* commands the Elders of *Iſrael* that as ſoon as they

paſſed

paſſed over *Jordan* (*e*), and were come to Mount *Ebal*, they ſhould ſet up great Stones, and plaiſter them with Plaiſter, and write upon them *all* (*f*) the Words of this Law; and there build an Altar of unchiſled Stones: Then he appoints the Form of Bleſſing and Curſing which was then to be read publickly againſt the Diſobedient, and in Favour of thoſe who obſerved this Law. In the twenty-ninth and thirtieth Chapters he delivers to them an Exhortation to Obedience, from the great Miracles they had ſeen wrought by God in their Favour; and the continued Protection afforded them, for forty Years together in the Wilderneſs, where neither their Shoes, nor their Cloaths waxed old; neither did they want Meat or Drink: As well as from the extraordinary Succeſs they ſince met with in their Battles againſt the *Amorites*. That nevertheleſs God will not ſpare the Guilty, but not ſeparate evil unto him, according to all the Curſes of the Covenant that are written in this Book: And that they that err muſt be inexcuſable becauſe their Duty is plainly laid before them, and they have either Death or Life in their own Choice.

(*e*) The Words in the Original are: And it ſhall be *on the Day* when you ſhall paſs over *Jordan*, &c. unto the Land which *Jehovah* thy God giveth thee; that thou ſhalt ſet thee up, *&c.* But it is plain from *ver.* 4. and from *Joſh.* viii. 30, 32. that this was not done till they came to Mount *Ebal.*

(*f*) *Joſephus* ſeems to think, that theſe Words referred only to the Bleſſings and Curſes; which is moſt probable. *Joſ. Ant. l.* 4. *c.* 8. But *Joſephus* ſeems to be under a great Miſtake in this Part of his Book, and to confound the Altar which *Joſhua* afterwards built as directed, with one built in the Land of *Moab* by *Moſes.*

AND

AND now *Moſes* having ſpent about thirty Days in this Work, on the firſt Day of the twelfth Month of the fortieth Year, he ſummoned all *Iſrael* together; reſigned his Charge to *Joſhua*, and ſetting him before *Eleazar* and all the Congregation; he gave him a Charge in their Sight. And he laid his Hands upon him, and imparted to him ſome of that viſible Illumination with which *Moſes* himſelf had been honoured (*g*), that the Children of *Iſrael* might be obedient unto him. Then he delivered this Book of Laws, which *Moſes* had written, unto the Prieſts the Sons of *Levi*; commanding them to read it before all *Iſrael* at the End of every ſeven Years. Which Book of Laws *Joſephus* (*h*) ſays, *Moſes* delivered to the *Iſraelites* when forty Years were compleated within thirty Days; at which Time *Moſes* gathered the Congregation together near *Jordan*, and there made his laſt Exhortation to them, and died on the firſt Day of the Month *Adar*. And he commanded them to take this Book of the Law and put it *by the Side* of the Ark of the Covenant, that it might be there for a Witneſs againſt them (*i*). Our *Engliſh* Tranſlation renders it, *And put it in the Side of the Ark of the Covenant*. The *Hebrew* may be rendered either Way; but as the *Septuagint* Verſion ſays, Ἐκ πλαγίων, *by the Side*, I prefer that Tranſlation. 40th Y. 12th M. 1ſt Day.

(*g*) See Exod. xxxiv. 29. Num. xi. 17; xxvii. 17—23. Deut. xxxi. 32, 33; xxxiv. 9. (*h*) Joſeph. Ant. l. 4. c. 8.

(*i*) Deut. xxxi. 26.

THEN

THEN *Moſes* compoſed a Song, which *Joſephus* (*k*) ſays, was in *Hexameter* Verſe, ſetting forth the Mercies and Vengeance of God in a ſtrong and ſhort Light. The eighth and ninth Verſes of which Song, according to the *Hebrew* Text, run thus: Remember the Days of old, conſider the Years of many Generations: Aſk thy Father, and he will ſhew thee, thy Elders, and they will tell thee; when the moſt High divided to the Nations their Inheritance, when he ſeperated the Sons of *Adam*, he ſet the Bounds of the People, *according to the Number of the Children of Iſrael. For* JEHOVAH's *Portion is his People: Jacob is the Lot of his Inheritance.* Which has puzzled the Commentators to reconcile with Matter of Fact, and to make the Number of the various Nations upon Earth, agree with the Number of the Children of *Iſrael.* For if the Number of the Children of *Iſrael* be only computed by the Number of his immediate Deſcendents, which were only thirteen, *viz.* twelve Sons and one Daughter; this Number would be too few for the Number of Nations diſperſed over the whole Earth: And if all the Deſcendents of *Iſrael* are taken into the Account, then the Number will be infinitely too large. I apprehend therefore there is ſome Miſtake in the *Hebrew* Copy which is come to our Hands; and that it ought to be rectified according to the *Septuagint* Verſion, which runs thus, Remember the Days of old, conſider the Years of many Generations: Aſk thy Father, and he will ſhew thee, thy Elders, and they will tell thee: when the moſt High divided to the

(*k*) Joſ. Ant. l. 4. c. 8.

Nations

Nations their Inheritance, when he ſeperated the Sons of *Adam*, he ſet the Bounds of the Nations, *according to the Number of the Angels of God; and* JEHOVAH's *Portion is his People Jacob, the Line*, or (*l*) Boundary, *of his Inheritance Iſrael.* With which the wiſe Son of *Sirach* alſo agrees when he ſays (*m*), *For in the Diviſion of the Nations, of the whole Earth, God ſet a* RULER, (or governing Angel) *over every People; but Iſrael is* THE LORD's *Portion.* Which Sentiment ſeems to be ſtrongly ſupported by ſome Expreſſions in the Book of *Daniel*, where the Angel *Gabriel* is ſent to him *to make him underſtand the Viſion* (*n*). *And to give him Skill and Underſtanding* (*o*). And he ſaid unto him, *Fear not Daniel; for the firſt Day that thou didſt ſet thine Heart to underſtand, and to chaſten thyſelf before thy God, thy Words were heard, and I am come for thy Words. But the* PRINCE (or ruling Angel) *of the Kingdom of Perſia withſtood me one and twenty Days; but lo,* MICHAEL THE FIRST PRINCE (or chief ruling Angel) *came to help me* (*p*). And again he ſaid, *And now will I return to fight with the* PRINCE (or ruling Angel) *of Perſia: and when I am gone forth, lo, the* PRINCE (or ruling Angel) *of Grecia ſhall come. But I will ſhew thee that which is noted in the Scripture of Truth: and there is none that holdeth with me in theſe Things, but* MICHAEL YOUR PRINCE (*q*). And ſpeaking of thoſe Days, when God ſhall *plant the Tabernacles of his Palace between the Seas*, that is, between the

(*l*) See 1 Cor. x. 16. (*m*) Eccluſ. xvii. 17. (*n*) Dan. viii. 16.
(*o*) Ibid. ix. 21, 22. (*p*) Ibid. x. 12, 13. (*q*) Ibid. x. 20, 21.

Mediterranean and the *Dead-Sea*, *in the glorious holy Mountain*, or at *Jeruſalem*, he ſays, *And at that Time ſhall* MICHAEL *ſtand up* THE GREAT PRINCE (or ruling Angel) THAT STANDETH FOR THE CHILDREN OF ISRAEL. *And there ſhall be a Time of Trouble, ſuch as never was ſince there was a Nation, even to that ſame Time* (*r*), &c. Whence it appears that God did appoint ruling Angels to preſide *over every People*; and that as the Name of GABRIEL which ſignifies the *Strength*, or *Power of God*, was for Diſtinction Sake given to that Angel, who was ſent to *Daniel to make him underſtand the Viſion, and to give him Skill and Underſtanding:* So the Name of MICHAEL, which ſignifies, *who is like to God*, or *who is the Similitude of God*, was given to that *Great*, or *firſt Prince who ſtandeth for the Children of Iſrael.* As therefore the reading of this Text according to the *Septuagint* Verſion is ſupported not only by that Paſſage quoted out of the Book of *Eccleſiaſticus*, but alſo by other Parts of the Old Teſtament; and correſponds with the general Opinion of the moſt learned ancient *Jews* (*s*): I am inclined to prefer the *Septuagint* Verſion of this Text, to the preſent Reading in our *Hebrew* Bible. And what adds no ſmall Weight with me in this Affair, is an Expreſſion made uſe of by St. *Paul* in his Epiſtle to the *Hebrews*, where ſpeaking of the *ſecond Coming* of our Saviour, when he ſhall appear in a State of Glory manifeſtly ſuperior to Angels (*t*), he ſays, *For unto the Angels hath he not put in Subjection the World to come whereof we ſpeak* (*u*).

(*r*) Ibid. xii. 1.
(*s*) Euſeb. Præp. Ev. l. 7. c. 15.
(*t*) Heb. i. 3, 4, 9.
(*u*) Ibid. ii. 5.

Whence

Whence it ſeems to appear, that it was St. *Paul*'s Opinion, that this preſent World had been put in Subjection to Angels.

AND in the laſt Verſe of this Song, according to the *Septuagint* Verſion, are thoſe Words which are quoted by St. *Paul* in his Epiſtle to the *Hebrews*, and by him applied to *Jeſus Chriſt*, on his Exaltation to the right Hand of God, *And let all the Angels of God worſhip him:* Heb. i. 6. which have probably been omitted out of the *Hebrew* Copy by ſome Miſtake, and ſhould therefore be reſtored.

THEN *Moſes* being put in Mind by God, that he muſt now go up to Mount *Nebo* and die (*x*); before his Departure from them, he gave his Bleſſing to all the Tribes; among which the Bleſſing which was given to the Tribe of *Simeon* is not in the *Hebrew* Copy; but the *Septuagint* Verſion mentions it to this Purpoſe, *and let Simeon be many in Number*, Deut. xxxiii. 6. The Bleſſing of *Aſhur*, runs thus, *Let him*, or rather, *he ſhall dip his Foot in Oil, his Shoes ſhall be Iron, and Braſs; and as his Days ſo ſhall his Strength be*; Deut. xxxiii. 24, 25. Which alludes to his Lot in the Land of *Canaan*, that was to be in a plentiful Country, where according to the Prediction of his Father *Jacob*, *his Bread was to be fat, and he was to enjoy Royal Dainties*; Gen. xlix. 20. Which is further alluded to in this Prophecy of *Moſes*,

(*x*) Deut. xxxii. 48.

ly describing his Situation in a Country, abounding with Olives, where the Oil should be so plentiful as to run out of the Press upon the Ground, so that he should tread, or dip his Foot in it. The second Part of this Prophecy, *his Shoes shall be Iron and Brass*, should be rendered, *his Bars*, or his *Bolts*, shall be Iron and Brass; in which Sense the Word נעל is rendered *Nehem.* iii. 3. *Cant.* v. 5. and alludes to the Security of his Borders, or Frontiers. And therefore follows, and as his Days so shall his *Strength*, or rather his *Rest*, be: For so the Word דבאך which we translate *Strength*, ought to be rendered, the radical Word דבא signifying *Quievit*, according to *Castellus*. The Meaning of which is, that from the Security of his Frontiers, which were guarded by the Sea on one Side, and high Hills on all the rest, this Tribe should enjoy constant, and perpetual Peace.

AND *Moses being* one hundred and twenty Years of Age (*y*), went up to the Top of *Pisgah*, to see the Land of *Canaan*, and then to die; as is fully set forth in the thirty-first, thirty-second, thirty-third, and thirty-fourth, Chapters of *Deuteronomy*. But it must be observed, that the two last Chapters, and the nine last Verses of the thirty-second Chapter, from the Close of the Song of *Moses*, are not to be supposed to have been written by *Moses*; because he had not Time to do it before his Death, and had already delivered his Books to the *Levites*, Deut. xxxi. 26. It ought likewise to be remarked,

(*y*) Deut. xxxi. 2.

that

that *Moſes* is, *Deut.* xxxiii. 5. ſtiled *King in Jeſhurun*, or *Iſrael*, which is a Title that he never gave himſelf; and therefore probably is added in by *Joſhua:* But which however accounts for an Expreſſion made uſe of by *Moſes* in *Gen.* xxxvi. 31. when ſpeaking of the Progeny of *Eſau*, he ſays, *Theſe are the Kings that reigned in the Land of Edom, before there reigned any King over the Children of Iſrael.* Which Expreſſion hath occaſioned Sir *Iſaac Newton* (*z*) to imagine, that the Book of *Geneſis* was not written entirely in the Form now extant, before the Reign of *Saul*; whom he ſuppoſed to be the firſt King that reigned over the Children of *Iſrael.* But had that great Author recollected that the Title of *King* was not only given to *Moſes* in this Book of *Deuteronomy*, but alſo is applied to the *Judges*, who ruled in *Iſrael* long before the Time of *Saul*, he would hardly have ſuppoſed, that the finiſhing of the Book of *Geneſis* could have been deferred ſo long. For that the Judges were ſometimes called *Kings* is manifeſt from hence, becauſe in ſeveral of the Tranſactions which are mentioned in the Book of *Judges*, as coming to paſs during the Interregnum of the Judges; the Author of that Book ſpeaking of thoſe Tranſactions ſays, they came to paſs, *When there was no King in Iſrael* (*a*): that is, in the Interim between the Reign of the *Judges*, when there was no particular *Judge* appointed to reign over them, as frequently happened. And ſince we find that *Joſhua*, the Succeſſor of *Moſes*, wrote an Account of his Tran-

(*z*) Newton on Dan. P. I. c. 1. (*a*) Judges xvii. 6; xviii. 1; xix. 1; xxi. 25.

ſactions,

ſactions, and entered them in the Book of the Law of God, which Book was written by *Moſes*, and delivered by him to be kept by the Prieſts and the *Levites*, Deut. xvii. 18; xxxi. 25. It ſeems more reaſonable to think that the Book of *Geneſis*, which was alſo written by *Moſes*, ſhould be reviſed by *Joſhua* at the ſame Time that he entered the Account of his own Tranſactions in the Book of the Law of God; and that *Joſhua* added in at the ſame Time a few of the laſt Chapters to the Book of *Deuteronomy*, where there is Mention made of the Bleſſings which were prophetically ſpoken by *Moſes*, and delivered extempore by him to the ſeveral Tribes, juſt before his Death; as alſo of his Death, and of the Children of *Iſrael* weeping for him thirty Days, which exactly compleated the fortieth Year of the Journeyings of the *Iſraelites*; than to ſuppoſe them left unfiniſhed to the Days of *Saul*.

AND with regard to the Diſlocations, which have ſince happened, this is not to be wondred at, if we conſider the early Age of the World, in which theſe Books were written; that it was before the Invention either of Paper or Parchment; when the Art of literary Writing was in its Infancy; and the Scribes were obliged to make uſe of the Leaves or Bark of Plants or Trees, which could not be ſo compleatly tacked together, but that the Ligatures would eaſily fail. And indeed in ſuch a Multitude of detached Pieces, as theſe Books of *Moſes* muſt have been compoſed of, and which of Conſequence were very liable to be put into Diſorder, it is wonderful that at the recovering

recovering them by *Ezra*, at the Reſtoration of the *Jewiſh* Temple, after they had been miſſing for ſo long a Time, they ſhould be found ſo compleat even as they were. Whereas now ſince the Art of making Paper and of binding Books, and of Printing has been diſcovered, the Peruſal of theſe Works of *Moſes* hath been ſo common, and the collating of the Paſſages, by the Help of Concordances, hath been made ſo eaſy, that the leaſt Blemiſh, the leaſt Failing may be readily diſcovered. And as for the Repetitions, and ſeeming Want of Connexion, which are to be obſerved in the Books of *Moſes*, we ſhall find that beautifully accounted for by the Prophet *Iſaiah*, when we conſider the Theocracy of the *Iſraelites*, as then in its Infant State, under the Adminiſtration of God; and that therefore the *Iſraelites* were not then to be treated as Perſons living under an antient and eſtabliſhed Form of Government, but as Children in the Hands of a Schoolmaſter (*b*), who were to be inſtructed by *Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line; here a Little and there a Little*, Iſa. xxviii. 9, 10, 13.

(*b*) Gal. iii. 24.

F I N I S.

ERRATA.

PAge 9. l. 6. *for* it, *r.* them; p. 56. l. 6. *add* one; ib. l. 7. *dele* one; p. 62. l. 21. *for* where he, *r.* who; p. 76. Margin, *for* 190, *r.* 187; p. 79. marg. *for* 248. *r.* 242; p. 81. marg. l. 27. *add* 293; p. 95. l. 4. *for* Exod. *r.* Num. p. 121. marg. *for* 393, *r.* 394; p. 129. marg. *for* 392, *r.* 418; p. 141. marg. l. 10. *for* 581, *r.* 518; p. 152. marg. l. 22. *add* 543; p. 176. marg. l. 16. *add* 558; p. 310. l. 10. *dele* as; p. 311. l. 1. *add* by; p. 317. notes l. 25. *add* given; p. 332. l. 10. *for* thy, *r.* my; p. 342. l. 13. *for* works, *r.* wrote; p. 361. l. ult. *for* 8606, *r.* 8600; p. 419. l. 21. *for* Neraboma, *r.* Neracoma: p. 446. l. 1. *add* And.